

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3513.
NEW SERIES, No. 617.]

LONDON, SATURDAY, OCTOBER 23, 1909.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 24.

LONDON.

Acton, Creffield-road, 11.15 and 7, Dr. J. LIONEL TAYLER.
 BERNONDESEY, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. J. C. BALLANTYNE; 7, Rev. R. K. DAVIS, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Church End, Wentworth Hall, Ballards Lane, 6.30.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. H. G. CHANCELLOR.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. FRANCIS H. JONES.
 Hampstead, Rosslyn-hill Chapel, 11.14 and 6.30, Rev. H. GOW, B.A.
 Harlesden, Willesden High School, Craven Park, 7, Mr. A. STEPHEN NOEL.
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Rev. W. H. DRUMMOND, B.A.; 7, Prof. DRUMMOND, D.Litt.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. MARY A. SAFFORD, LL.D., of Des Moines, Iowa, U.S.A.
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON. 7, Visit of the Boys' Own Brigade, address by Rev. W. H. ROSE.
 Kilburn, Quex-road, 11 and 7, Rev. FREDERIC ALLEN.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Mr. THOMAS WICKSTEED.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, P.S.M., Mr. A. STEPHEN NOEL; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. J. M. LLOYD THOMAS.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. S. P. PENWARDEN.
 Wood Green, Unity Church, 11, Rev. Dr. MUMMERY; 7, Rev. G. CRITCHLEY, B.A.
 Woolwich, Carmel Chapel, Angelsea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Mr. BROADBRICK, of Weston-super-Mare.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-rd., 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30 and 7, Rev. J. HARWOOD, B.A.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 GUILDFORD, Ward-street Church, North-street, 11, Mr. GEORGE WARD; 6.30, Rev. F. R. SWAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. A. S. LE MARE, B.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 LIVERPOOL, Ullet-road, Sefton-Park, 11, Rev. M. WATKINS; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. DELTA EVANS.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

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HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

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BIRTHS.

FARROW.—On October 11, at 40, Hillside-road, Streatham Hill, S.W., the wife of G. Reginald Farrow, A.R.I.B.A., of a son.

HOLMSTEDT.—At Orebro, Sweden, to John and Ursula Holmstedt, a son.

JONES.—On October 20, at Fair View, Staines, the wife of Stephen K. Jones, of a son.

RANSON.—On October 14, at The Crossways, East Cowes, Isle of Wight, to Mr. and Mrs. F. M. Ranson, a son.

MARRIAGE.

HASLAM—DUNCAN.—On October 20, at the Congregational Church, Otley, by the Rev. G. Shaw Briggs, assisted by the Rev. J. H. Weatherall, of Bolton, Oliver Heywood, second son of William Haslam, of White Bank, Bolton, to Agnes Miller, only daughter of T. Arthur Duncan, of Westbourne, Otley.

British and Foreign Unitarian Association.

A MEETING OF THE COUNCIL will be held at Essex Hall, Essex-street, Strand, on Monday, November 1. Mr. JOHN HARRISON, President of the Association, will take the Chair at 4 p.m. Any notices of motion by Members of the Council should reach me at Essex Hall by Monday, October 25.

W. COPELAND BOWIE, Secretary.

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THE INQUIRER.

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NOTES OF THE WEEK.

THE Editor of the *Westminster Gazette* should receive the thanks and homage of the whole of the English Press for the strength and the outspokenness of his protest against the attempt to curb the freedom of criticism for purposes of financial gain. The hasty withdrawal by Mr. George Edwardes of all his theatrical advertisements on account of a criticism of one of his musical comedies, which he did not think sufficiently flattering, can only mean that he considers that his advertisement establishes a claim for preferential treatment of his particular wares, and that he has a right to show his resentment by establishing a boycott against any newspaper, which does not observe what he regards as an unwritten business understanding. The *Westminster Gazette* asserts the fundamental principle that its criticism cannot be regulated by the contents of its advertising columns. As it rightly pleads, the declaration that it is "an anomaly to advertise in one column and be attacked in another," strikes at the whole basis of independent criticism. Mr. Edwardes, apparently, does not see that if criticism is to be reduced to a marketable commodity controlled by the long purse, it [will lose all its value in the eyes of the public, to whom, and to the instinct of truthfulness, the Press still has obligations. We are glad to think that there is still in English journalism a great deal of criticism about which there can be no suspicion of financial control. But the warning of the *Westminster Gazette* was needed. It has opened the eyes of a large number of people to a growing public evil, and it will do good.

WE note with interest that the Faculty of Theology of the University of Manchester has arranged for courses of Bible Study, specially designed for teachers in day and Sunday schools. It is an attempt to make the popular teaching of religion more efficient, and to dissipate the atmosphere of ignorance and prejudice which still surrounds the whole subject in many minds. The feeble attempts which have been made hitherto to bridge the chasm between the knowledge of the expert and

the ordinary school lesson have not been very creditable. In no other branch of knowledge would it be possible for teachers to ignore the results of historical and literary criticism, in other words, the facts of their subject, without bringing hopeless disgrace upon themselves. It will require a long and determined effort to change all this. But it is a public service of the utmost importance to which the Manchester Faculty has set its hands, and we hope that it will have rapid developments. We may add that we think it is in every way for the public good and the benefit of religion that work of this kind should be done by a University Faculty which exists for the impartial study of the Truth, and not by bodies of men devoted to more sectional interests.

PROFESSOR LOMBROSO, the distinguished writer on Criminology, died at Turin on Tuesday. He will be remembered as the pioneer in the study of the criminal by anthropological methods, with a view to a drastic reform in his treatment. His chief work "*L'Uomo Delinquente*," was published in 1876 as the result of twenty years' work, and the second volume did not appear till 1889. The ideas which underlay all his work, and which he elaborated in great detail, have had a marked influence on the Continent, but the more empirical English mind has not been affected by them in any marked degree. But whatever value his special method of studying criminal psychology may possess as a contribution to science, his name is worthy of high honour as a reformer of the traditional treatment of abnormal human types who fall to the care of the State. The list of his writings in Italian is a very long one. To English readers he was known chiefly by his strange book on *Genius*, in which he seeks to establish a connection between genius and insanity, and by various articles in the magazines. Quite recently he had turned his attention to psychical research, and this week Mr. T. Fisher Unwin has issued a translation of his book on the subject, "*After Death—What?*" in which he adopts an attitude of scientific curiosity, which has led him to pass over from the ranks of extreme scepticism to a belief in the reality and genuineness of a large portion of the phenomena in question.

MR. JAN HOFMEYR, whose death took place in London last Saturday, has been described as the most powerful man in South Africa. He was the organiser of the Africander Bond, which has done so much to fuse the Dutch of Cape Colony into political unity and to educate them in progressive ideas. For the greater part of his life he was a force behind politics, judging, with a foresight and wisdom which events have justified, that he could serve his countrymen best in that way, and retain their confidence, which was essential to his plans.

THE *Standard* of Monday contained some interesting impressions of Hofmeyr and his work for South Africa by Sir Thomas Fuller, formerly Agent-General for Cape Colony :—

"He was the life and soul of the Dutch political life. He [was not exactly its dictator, but he was its inspirer, and the man to whom all the Dutch party looked for counsel. He was a man of remarkable ability, and would have been a strong man in any political circle in the world. He was perfectly familiar with the legislation of the civilised States, and also with Colonial history, and was earnestly desirous that the Dutch people should be well trained for the exercise of political power. . . . While his retirement from Parliament undoubtedly enabled Hofmeyr to educate the Dutch people in politics and to help them to form their opinions upon broader lines, it also procured for him the reputation for being an underhand worker. Deficiency in his eye-sight was one reason put forward for his retirement from Parliament, and gave rise to his being called the 'blind man.' No doubt his disposition for compromise and diplomacy, and his desire for working in secret, gave rise to criticisms which he did not deserve, for he was a true patriot, and never really desired any cessation of British rule in South Africa, although, no doubt, some of his friends believed that he did. He had a most difficult task, and a more difficult one than that which he chose would be hard to imagine. On the whole, the work which he performed for his own people and the country was a sound one."

EDITORIAL ARTICLE.

THE CHRIST WITHIN.

EVERYONE is familiar with the striking series of contrasts between the old and the new morality in the Sermon on the Mount: "Ye have heard that it hath been said,"—"but I say unto you." On the one hand are definite legal commands carrying with them certain clearly prescribed and limited duties; on the other, there is a spirit of life, dwelling in the heart, claiming not only every act, but every thought for its own, and putting a curb upon the most secret movements of desire. Then, at the close, the whole scope and meaning of Christian duty is summed up in these words: "Ye shall be perfect as your heavenly Father is perfect."

What exactly did our LORD mean by a statement so large and indefinite? Did it spring from any vagueness in his own mind in regard to the work which he was called to do for men? Was he allowing large and general statements to do duty for clear thought and practical aims? Would he not have helped us more if he had given practical instructions—a few clear rules for the good life, a Christian decalogue in fact—instead of simply telling us to be perfect?

In trying to find an answer to these questions we may notice, at the outset, how few definite rules and commands there are in the teaching of CHRIST, and by that we mean explicit commands, which are meant to be literally obeyed at all times and in all possible circumstances. If we were to make a list of things commanded and prohibited we should be struck, at once with its incompleteness, the number of things which are passed over in silence. To compile a catalogue of precepts for Christian living from the Gospel is a hopeless task. Even the precepts which exist are, for the most part, cast into a form which shows that it is not a literal fulfilment but obedience in the spirit which is intended. Can we interpret the meaning of: "Turn to him the other also," or "if a man compel thee to go with him one mile go with him twain," in any other way than this? They are commands which find their fulfilment not in a bald and slavish obedience, a mere mimicry of goodness, but in the absence of vindictiveness, the spirit of Christian forbearance and courtesy acting through the whole life. This is still more obvious in the command to forgive until seventy times seven. Even the most literal interpreter would hardly contend that on the 491st offence the obligations of Christian forgiveness are completely discharged. Or, again, we are told in the most explicit terms to love our neighbour, but the whole burden of decision in regard to the ways in which this love is to show itself is thrown by CHRIST himself upon our own thought and conscience. Anybody who

goes to the Gospels expecting to find there a chart for the voyage of life, which will save him from all toil and danger, will suffer great disappointment. But he may discover something more precious than the most carefully drawn chart can ever be, namely, the quickening of his own conscience, the stirring of new pulses of life in his own soul, through the presence and fellowship of a living Guide.

What, then, did Christianity give instead of rules of good conduct? That which is deeper than conduct, and from which all conduct must spring—character, a spirit of life. When we read the New Testament we are conscious that we are in the presence not of a law-giver but of an inspirer, who is always greater than his words, greater even than his actions. The ten commandments written on tables of stone owe nothing to any living reverence for MOSES. The word of CHRIST, spoken to the human heart, requires the mind of the Master if we are to interpret it aright, to feel its living glow, and to understand its special meaning for ourselves. The original thing in Christianity is the character of CHRIST himself and his undying influence in the hearts of men. All the details of his teaching may have been anticipated. Some writers are fond of telling us that many of his striking sayings had been spoken before; even the Golden Rule and the Two Great Commandments were not new upon his lips. But what, after all, have they discovered? Certainly, they have done nothing to rob the Gospel of its claim upon our allegiance, or to diminish in any way the greatness and the power of its appeal to human souls. The words of wisdom, the proverbial sayings, the simple deeds of blessing, of courtesy, of self-sacrifice, the burden borne, the cup of suffering drained for the sake of love—these are the stones of the building of God in the Gospels. We can find many things similar to them elsewhere. Men had embraced voluntary poverty before. Slaves and criminals in untold numbers had been crucified. JESUS CHRIST took these dead stones and combined them into something absolutely new and original. He made them the instruments of his thought, the symbols of his love, and there came forth, not a code of rules or a written book of wise counsels or a system of divine philosophy, but a living Person, a perfect Character, laying the spell of his perfectness upon other hearts, destined for ever to fill human life with the desire to be perfect as God is perfect.

If we have made this quite clear we may go on without fear of misunderstanding to draw some practical conclusions. The desire to be perfect does not belong to some region of higher morality which is reserved for the elect. Those who insist upon taking the words of CHRIST with narrow literalism come dangerously near to teaching of this kind. It is, indeed, good for us to be called back from mere lip service to the hard tasks,

the difficult duties, the unpopular principles, which Christianity involves; and there are certain directions in which a more rigid outward following of CHRIST would be good discipline for all of us. But we must be on our guard lest we reduce the Gospel to a new and more oppressive system of law. What we need is not to hedge ourselves round with perfect rules, but to gain the power of shaping our own lives with freedom under the control of love; and this power comes not from a CHRIST without us, whom we can never copy, but through the CHRIST within us, the perfect character as a living influence in our souls. We ought to say this with great clearness to the men, and there are not a few of them at the present time, who imagine that in pronouncing the literal fulfilment of some precept to be impracticable in modern life they have disposed once for all of the claims of the Gospel upon their faith and obedience. But what we have just been saying gives us no excuse for any vagueness or laxity in regard to our own duty, but just the reverse. It is in reality a plea that everything shall be judged by the living voice of a conscience, which has been educated into sincerity and scrupulous honour by fellowship with CHRIST. Our Christian obligation can never be limited by the duties which are directly inculcated in the New Testament. Everything is to be brought to the living test of the Christian character and spirit.

We cannot make a gentleman by giving a man a book of manners or rules of etiquette. All laws of behaviour will be thrown away, unless he has within him, at least, as his ideal, the character of the true and gentle knight. And we cannot make a Christian by hedging his life round with rules and prohibitions. We may turn out a religious prig by such methods, or a dull commonplace man who prides himself on his correctness, and is too much afraid of doing wrong ever to try to do anything which is greatly right. But if we want to help a man to be a Christian, or, to reduce the whole matter to personal issue, if we want to be Christian ourselves, we must begin within, with the influence of CHRIST's character upon our character, with our own life in its weakness and need yielding to the attraction of the perfect life of CHRIST. For this end it is not an example which we can copy, it is not even a command which we can literally obey, that we need; it is the power of a divine life in our own souls, the CHRIST in us the hope of glory.

LIFE, RELIGION & AFFAIRS

THE WORLD'S HOPE.

BY THE REV. F. W. ORDE WARD.

HERESIARCHS ever were the hope of the world. The greatest men of genius swell their ranks, from the prophet of the Old Testament, always at war with the priest, down to Tertullian the Montanist and

Milton the Arian. In fact, it may be fairly doubted if any really original mind could be anything but an aberrant. And each of these dazzling deviations from the beaten tracks of absolute orthodoxy marked a new departure for the race and a fresh flowering-point. The broadest and deepest intellects move in cometary curves, or with the sweep of a planet. Pelagians and Arminians, Nestorians and Sabellians, deniers of original sin and free will may be found everywhere still. Donatists and Calvinists exist yet, and in science no less than in theology. In fact, of late, some of these great men have received a reward that they never anticipated, which if foreseen would have added another pang to death, and undergone the process of white-washing. It certainly seems curious, to see the heresiarch of the past now restored to the fold, and bleating amiably among the model sheep of the ecclesiastical pattern, like Mary's little lamb. The mistake was, as Erasmus saw and said, in attempting to define the indefinable. The popular view holds the field, that heretics and heresies as they arose—for instance, Gnosticism—made the definitions. But we might maintain, with far greater reason, that definitions made heretics and heresies. To define was really to divide. Mysteries, like the Incarnation, the Procession of the Holy Ghost, the Kenosis, Predestination, Original Sin, the Fall of Man, mainly to be found in Paradise Lost, and other profound problems, should have remained matters of faith and not constituted the standing conundrums of misplaced pious ingenuity. Œcumenical councils may define and define, but they will only produce heretics and not believers. Our own branch of the Catholic Church has wisely left many grave points open and abstained from formulating their precise meaning.

We cannot explain the inexplicable. "Better," as Erasmus taught, "to let problems wait, till the veil is removed, and we behold God face to face." A defining church is a decaying church. When the process begins, we should understand that we have outgrown a certain stage and certain point of view, purely temporary, but none the less imperative in the evolution of spiritual religion. "The sum of religion is peace," wrote Erasmus, "which can only be when definitions are as few as possible, and opinion remains free on many subjects." Purely speculative questions are usually insoluble, and one proposed interpretation leads to another, and so on for ever. Every new formula becomes a new fetter, that ends in killing faith by rendering it mechanical, and begets superstitiousness. Fossilised definitions spell spiritual death. And the heretic is a man always a little ahead of public opinion and the conventionalities of organised institutions and hypocrisies. He sees farther than most men, because he sees deeper, and insight means foresight. An age of definition implies an age of decadence and disease. Souls terribly in earnest, like St. Paul, with faith like a consuming fire, have no leisure or inclination for logomachies and theological metaphysics. "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Difficulties and misgivings dissolve into

mists melting before the sunlight, as we endeavour to translate our belief into action. *Solvitur ambulando*. For every heretic that makes a definition, every definition makes a hundred heretics. The explanation is simplicity itself. Definition means arrested growth in a particular direction. The best one ever constructed by saint or synod was never, at the utmost, more than an approximation to the truth—or the exact amount of relative truth suitable for the period, and the place, and the then worshippers. Light reveals itself inevitably within limits, by compromise and accommodation. "I have many things to say unto you, but ye cannot bear them now." But, as we know in botany, arrested growth involves a fresh budding-point, so it is in theology and the progress of religion. The formula marks the close of some particular line of thought, and prophecies (by necessitating) another. The simpler and shorter, as Erasmus taught, are our definitions, the longer-lived, and the more useful. The so-called Apostles' creed admirably illustrates the justice of his observation, and the so-called Athanasian creed the opposite. The wants and needs, the hopes and fears, the cravings and aspirations of any given time can never be precisely the same as those of a subsequent generation. We outgrow our creeds as easily as we outgrow our clothes.

The faiths of the first three centuries, not nearly so undivided as the text-books would have us believe, are not the faiths of our own. And the heretics only anticipated the judgments of posterity. Origen and Tertullian, so fiercely condemned by orthodoxy, became the oracles of later ages. Every step we take upon our advancing course seems a fall, but it is a fall forwards. No epoch can outleap its shadow or escape its atmosphere, it must impart to any definition the cast and colour of its day.—the complexion of the current beliefs or superstitions. This must be the lot of the vast majority. Then arises the heresiarch, the imaginative religious genius, the spiritual Galileo, or Kepler, or Copernicus, and describes new movements or stars.

"Then felt I as a watcher of the skies,
When some new planet swims into his ken—"

and immediately uplifts the thought of the whole world from a miserable geocentric phase to a magnificent heliocentric phase. That, which Balzac declared of the novelist, holds equally true of the prophet. "Chercher à travers le hasard du vrai, ce qui soit probable." The religious prophet usually has the seraph's six wings of obedience, poverty, chastity, humility, simplicity, charity. He proclaims the truth of the coming larger age, and often through the medium of some tremendous paradox or apparent contradiction in terms—in the heart's logic. For, as Pascal wrote, the heart has reasons of its own that mere reason never understands, and walks by faith and not by sight,

"Between the pass and fell incensed points

Of mighty opposites."

Luther, the sublime German Dissenter, was one who felt and obeyed the constraining impulse, the burning necessity to herald the dawning of a new light. *Ich kann nicht anders*. But even he

only saw through a glass darkly, or ridiculously, when we compare his prospect and range with our own. But he was a heretic because a herald and forerunner. The religious world has accepted, overtly or silently, much of his teaching or its spirit. And we cannot return to the errors and evils which he denounced. Though we read in an article of great weight and value, called "Roman Imperialism," in the *Contemporary Review* for September, 1909, an extraordinary quotation from Father Lépicié's book, "De Stabilitate et Progressu Dogmatis," a painful anachronism, some of the old sanguinary denunciations. *Potest esse bonum, hominem hæreticum vitæ nocentis usura privare. Jus habere hæreticos (etiam si resipiscentes) morte plectendi*. And this was published in 1908. But even the Holy Father himself cannot rebuild the walls of Jericho, and unthink thought, or uncrucify Christ. Though Christ may be crucified again.

Pelagius noster might have written any one of our four great creeds, that of Nicæa, Chalcedon, Athanasius, and the Apostles, but in the fifth century he was before his time—if not before the creeds. Metaphysical heresies should hardly count. The spirit grows and works through speculation, and is too often obscured sadly by the faulty medium. And heresy may sometimes be obliged to express itself in this way, and thus be easily misunderstood and perverted. St. Paul, in the eyes of many Jewish and contemporary Christians, was by no means orthodox. He "abolished the Law, by turning it into an allegory," according to Erasmus, who himself was thought Antichrist by multitudes. He laid the egg which Luther hatched. The Reformation was a restatement of Christ and the Gospel, and directed especially against ecclesiasticism. The secular and the sacred still contend for the hegemony of the world, and the battle can only end in one way, by the absorption of the secular into the sacred, and not by the absorption of the sacred into the secular. All our institutions, laws and life, and the whole of society with its industries and arts and sciences, must be baptized into Christ. But, alas, both the classes and masses alike accept the forms and repudiate the spirit. Most people remain yet unmoved by the Cross, indifferent and unconcerned. It is not their business. They possess slavish, conservative, Oriental minds. But they terribly misjudge the fact. It is business, and their business, and everyone's business. The absence of public and patriotic spirit, we recognise as a grave fault at the present day. But lack of religious spirit, or interest in religion, appears far worse. Better almost the interminable disquisitions of the schoolmen, if we had not travelled too far away from their refinements and distinctions as to the union of Christ's two Natures, whether *conflatus, commixtus, conglutinator, co-augmentatus, geminatus, copulatus, or unitus*, than otiose indifference. Better the visionary dreams of the stagnant East, than no visions or dreams at all.

"The East bowed down before the blast,
In patient deep disdain;
She let the legions thunder past,
And plunged in thought again."

We belong to a fluid and not to a fixed civilisation. The Cross comes to us, not as a toy or even as a triumph, but as the universal solvent of all doubts and difficulties, with its Gospel of a thousand aspects. The conquering Aryans took over the old Dravidian deities and renamed or adapted them. But our Christianity does more. It ascertains the core of truth that gives error all its vitality, and breathes into it the breath of a new life, and then assimilates it and incorporates it in its own expanding faith.

Heretics stimulate thought, without which all real progress would be impossible, and they also stir the feelings of men. They arouse the passions of party, and God's government by opposition. For the sole working principle of evolution appears to be progress by antagonism. Heretics may be, and perhaps must be, stormy petrels, but they point beyond the tempest of time unto the fair havens where we would be, and unto a new rest for a new beginning or starting-place. Disturbers of the peace and public security and established doctrines in Church or State are rarely popular at first. Nevertheless, the heresies of to-day will rank as the household words of to-morrow, just as our commonplaces and counters of general opinion were the abominations of yesterday, and once threatened with sword and rope and fire and fagot. Martyrs went cheerfully to the stake not so very long ago, thanks to the holy statute, *De Hæretico Comburendo*, for beliefs that we accept and exchange now as current coin. A book like *Essays and Reviews*, which in the early sixties divided families, and ranged all England into two hostile camps, would not raise the feeblest ripple of interest in contemporary discussion. *Colenso*, with his merciless arithmetic, who, as *Punch* said, "counted from one up to ten so," if he lived at the present day, could not conceivably be hounded to death as he was. *Lux Mundi* would not excite any *odrum theologicum* now, and *Lux Hominum*, which went much farther, is still a dainty morsel with hardly the faintest suggestion of heterodoxy *virginibus puerisque*, and even lies on the drawing-room tables of readers who could not be called Liberal. The great and good Lord Shaftesbury would hardly say of it now, as he said of another famous book, that it was "vomited from the jaws of hell." Which to quote *Punch* again, clearly proves at any rate, that it did not agree with the patient! And the Bible has come nearer to us and grown dearer to us, because it is being reconstructed into a more convincing shape by the heretics of the higher criticism, some of them Regius Professors, and most of them irreproachable Churchmen, in the light of larger knowledge, and in the interest of truth alone. And it may be alleged, with all due reverence, that Christ Himself is gradually being reconstructed in a very important sense, through our possession of a New Testament with a purer text, and because recent research and advanced scholarship have placed Him with that perfect character and perfect conduct on a firmer and broader basis. We may thank our brothers and our sisters, the heretics, for much of this modern revelation, the result of a continuous and accurate and painstaking series of scholarly inquiries.

We do sometimes even now metaphorically burn those excellent ladies and gentlemen with our fiery anathemas. But, at the same time, with a strenuous inconsistency, we kindle our own faded or fading torches at their flames, to guide us and carry us safely along the road we must pursue, though against our will. We damn their names, and surreptitiously appropriate their conclusions. Even the dullest and most intolerant bigots begin to display a gleam now and then of radio-activity. Dean Buckland, the father of scientific geology, demonstrated by anatomical proofs that the cherished relics of St Rosalia at Palermo were merely the bones of a goat! And in like manner now our most ignorant pulpiteers and divines begin to see many of their cast-iron formulæ are but fossilised falsehoods.

SENTIMENT AND THE COTTAGER.

THERE WAS a little time ago some correspondence in *The Nation* on "The Poverty of the Cottage," resulting from an article contributed to that journal and this has recalled another article (which appeared in *The Englishwoman* for July) by Miss Laurence Alma-Tadema, entitled "The Cottage Homes of England." Mr. Mackenzie, the first writer, has wide sympathies, and no disposition to veil the hard facts of existence, as they affect the poor in rural districts, with *couleur de rose*. Miss Alma-Tadema, on the other hand, although genuinely desirous of fostering the home-ideal so precious to English people, takes a somewhat fanciful view of life, and entirely ignores the real evils which are helping to mar, in so many parts of the country, her idyllic picture of the secluded hamlet and its peaceful firesides. According to her sanguine theory, all that is needed in order to bring prosperity and happiness to the agricultural labourer is the elimination of the builder who is so fond of erecting pretentious little houses, and the restoration of the old cottages with "thatched gables, overhanging timbers, and low doorways" which are "in perfect harmony with their surroundings." She does not, however, recognise that some of these cottages are hopelessly beyond repair, or explain how, in any case, one is to deal with the local authorities, when, as so often happens, they refuse to do anything. The fact that the writer of this article is a poet may to some extent account for her reluctance to discuss the hardships arising from low wages, and the disinclination of landlords to improve their property unless it is likely to bring in good financial returns. Those who sing of the blossoms do not always realise the importance of occasionally grubbing among the roots! But when she tells us without emotion that "the old cottage was not in every way perfect" (Mr. Mackenzie talks more forcibly about "wretched shanties" with "the rain on the bed and the rats on the floor"), and goes on to say that "improvement should have come, as all improvement comes in nature, slowly and gradually," one wishes that she had been thrilled a little more by the divine impatience which has characterised so many of the world's great singers when they have been filled with compassion for humanity. "True progress can never

be a swift and sudden matter," Miss Alma-Tadema continues. "Building bye-laws and model dwellings are doubtless the outcome of a sincere desire on the part of theorists to ameliorate the condition of those they believe to be in need of pity and help, [the italics are ours] but the most estimable ideals of the reformer, when carried suddenly and crudely into effect, are sometimes more pernicious than the evils they were intended to remedy." It is only necessary to recall "the ox-like patience" of the average agricultural labourer, the hovels in which he and his kind are often "contented" to live, and the utter impossibility of adequately providing for the diverse needs of a whole family (sometimes eight or ten in number) on twelve, fourteen, or sixteen shillings a week, in order to realise that the leisurely kind of progress approved of by lovers of the picturesque may cost the nation dear in the long run.

Those who are authorities on the subject assert that the housing problem is quite as acute in the country as it is in the cities, and that, although poverty in rural districts is often mitigated in ways which the slum-dweller is not familiar with, it still robs the cottage home of those delights which seem to be always associated in the mind of the sentimentalist with a thatched roof and lattice windows. To the tired week-ender from town (of whose thoughtlessness in snapping up so many of the best cottages Mrs. Bosanquet speaks somewhat severely in the *Contemporary Review* for September) or to the individual with a regular income and artistic tastes, who wishes to live "the simple life," it is delightful and amusing, no doubt, to play at rusticity in a tumble-down, whitewashed dwelling which is "one in spirit with the sloping hillside and the neighbouring woodland." But it is quite another matter to bring up six or seven children under that quaint roof, which recalls the best days of feudalism, when times are bad, when sickness is rife, and the landlord indifferent. "Peace, freedom . . . the small, gay garden . . . the evening meal set on the table, the flickering fire, the arm-chair ready for the man's return," are all desirable enough, but they lose a good deal of their charm when they are obtained only at the cost of a perpetual struggle to make both ends meet; and they are apt to become illusory altogether when "at the end of a wet month" (we are now quoting from another source) the father, driven to desperation, "has to tramp eight miles in the pitiless rain to the nearest Board of Guardians for some assistance."

And what of the monotony of life which so often makes the cottager discontented with his lot, of the natural desire to better themselves (to say nothing of necessity) which causes the sons and daughters to bid good-bye to the old people, and go forth into the great world of which such glorious, if misleading, accounts have reached them in their sleepy village? What of the pathetic figures, bent with toil and twisted with rheumatism, often to be seen patiently awaiting the end in those picturesque doorways which, unfortunately, do not let in enough air and sunshine? What of the honest young fellows who are frequently compelled to delay marriage for years because they cannot get a decent habitation to live in? It is quite true that many a country-woman is attached to

"a three-roomed cottage that would now be considered hopelessly unhealthy," in which she has "brought up seven sons"; some people can become tiresomely attached to a filthy lodging in a disreputable tenement house! However poor, and even wretched, a home may be, its inhabitants will often cling to it like an oyster to its shell, and one of the greatest difficulties which the social reformer has to deal with is the hatred of change generally characteristic of the very poor before their fatal tendency to put up with things has been undermined by increasing knowledge, and the consequent desire for better conditions of life. Nevertheless, those who eulogise the village homes of England indiscriminately, and dread to see ancient dwellings pulled down, even in the name of health and decency, should be reminded at times that, as the writer of one of the reports sent in for perusal by the Royal Commission on the Poor Laws said, "so long as people have to huddle together in pigsties they will live like pigs."

Among the causes which are responsible for the destruction of family life and the home, Miss Alma-Tadema would evidently give "the extinction of the cottage" the first place; but, in common with many who attribute the same evil to the approach of Socialism, the free education of the masses, and even the New Theology, she does not grapple with realities, or go to the root of the matter. She fails to realise, for instance, that, apart from the fact that some cottages are only fit to be destroyed, and that landlords often have a singular way of refusing to put into good repair those which might be made habitable for another generation or so, one has to take into consideration the unsatisfactory prospects which life in the country, under existing conditions, holds out even to the industrious man, especially when he has got a little "book-learning." The mind of the average labourer is not occupied solely with thoughts about the beauty of nature, or the picturesqueness of a thatched roof! He is sometimes anxious, like many others, to make some money! At all events, if the people are to be induced to stay on the land at all, better accommodation must in the first place be found for them than that which satisfied their rude forefathers; if not, awakening ambition will lead many a respectable young fellow, with matrimonial views, to dream of "a red-brick, bay-windowed dwelling in a row" (possibly with a bathroom) wherein he may gratify, other things being equal, that yearning for home and happiness which is not so incompatible as Miss Alma-Tadema thinks with "a cast-iron gate and an asphalt path between narrow beds of petunia and calceolaria."

Few of us, it is to be hoped, are insensitive to the æsthetic appeal of an old, gabled cottage, nestling among trees, with the roses twined about its friendly porch; and if there were as many of these cottages as are required, all in good repair, all with windows that can be opened, all with good flooring, and roofs that do not leak, all with proper sanitary accommodation—and if, at the same time, a country life offered more opportunities to an enterprising man, and the average scale of wages was not so wretchedly low, one would accept less critically Miss Alma-Tadema's point of

view. But one is constantly reminded, in discussing the question of the housing of the poor in town or country alike, that a little sympathy and common-sense is worth a good deal of artistic sentiment. This is proved by "A Country Vicar," one of the correspondents in *The Nation*, who has given an account of an interesting practical experiment, as the result of which ten respectable working-men became the happy owners of ten well-built cottages, each with its little plot of ground. And the correspondent who thinks that "wooden cottages with a wide, covered porch or verandah" after the fashion of those in Sweden, Norway, the United States, and other countries, might be erected at comparatively small cost, also deals with the subject in a sensible manner. Yet a third writer makes some useful suggestions in regard to giving "necessary compulsory powers to parish or district councils to procure land and build," but "whatever may be attempted," he says, "I plead on behalf of my friends, the agricultural labourers, that nothing shall be done in the direction of solving this root problem, this imperial problem, to build down to the present economic condition of the labourer."

It is indeed when we come down to the "root-problems," and grapple with the real facts responsible for the destruction of so much efficiency and beauty in the national life, that we feel a despairing sense of our own impotence in the face of miseries which might, were all men and women equally filled with a desire to promote human happiness, so easily and quickly be alleviated. But one thing is clear, that if we are to be of any real use to the world, we must strip the veil of illusion first of all from the facts of everyday existence—not in order merely to expose their ugliness, when they are ugly, but that we may find out exactly where our social system is wrong, and build up a nobler ideal for the future with no shams and fallacies at its base.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

THE DISTINCTION BETWEEN JESUS AND CHRIST.

By THE REV. G. T. SADLER, B.A., LL.B.
II.

IN the first article we briefly traced the rise of the Christ-idea among the Jews. They looked for some connecting link between God (whom they thought of as "high and lifted up," "sitting on the circle of the earth," with "heaven as His throne) and frail, struggling humanity. Hence arose various conceptions of the "Christ," and in the time before Jesus, he was thought of as being in heaven, a man like an angel, waiting to come to earth, to be born of the seed of David, to be sinless and meek, to awaken the dead from Sheol and judge all nations. Over Jesus of Nazareth the web of these ideas was flung. We must distinguish between Jesus, and the "Christ" set of ideas which influenced the tradition concerning Jesus.

Jesus came of humble parents in Nazareth. He was attracted by the preaching of John Baptist, and was baptised by him. At this time he seems to have had an illumination, and when John was delivered up, Jesus carried on his message. Jesus came as a prophet, not as the Christ. He taught men the religion of the Spirit, inward filial devotion to the Father, and this as sufficient without ritual or animal sacrifice. Love to all men he regarded as God's will concerning man. The rules of the Sermon on the Mount are helps towards the cultivation of this true, single-hearted spirit of sonship to the God of Love. Jesus became a "Rabbi," and opposition to him soon arose (Mark iii. 1-6). At Cæsarea Philippi the disciple talked of the opinions about Jesus, and Peter uttered the word: "You are the one, the Christ, whom all men are expecting!" Jesus found that Peter meant by "Christ," a conqueror, whereas Jesus saw that if he was to really do God's work of giving truth, it would mean as a sufferer (Matt. xvi.), and so he told the disciples not to mention the matter to anyone. The true prophet cares not for titles. As God's vicegerent, and as the one who brought salvation by the truth of the spiritual life, Jesus went to Jerusalem to give the truth there, and to test whether the Jews would receive God's message! We know the sad result. But by the cross did Jesus seal his work, prove his sincerity, and give an endless inspiration to all lowly followers of his way of life. How could the disciples honour Jesus more than by calling him Christ (Acts ii. 36)? And thus came over Jesus the web of Messianic ideas. Since Jesus was the Messiah to the disciples, they thought that what had been prophesied of the Messiah must have been true of him. The Scriptures were searched. The current ideas were applied to the traditional story of Jesus, and the result is the New Testament. Even Mark's Gospel is not free. It is a tendency—writing like the rest, a theological "apologia" rather than a history, strictly so called. The very first verse shows this. "The beginning of the gospel of Jesus Christ, the Son of God." The voice from heaven at the baptism, "Thou art my beloved son," is a quotation from a "Messianic" Psalm (Ps. ii. 7). The man with the unclean spirit is supposed to recognise in Jesus the Messiah (Mark i. 24). The term "son of man" is soon introduced, too early probably (Mark ii. 10, 28), for since its clear use in the Book of Enoch for the Messiah, it would become an official title, whereas Jesus seems only later to have let himself be called the Messiah, and even then he told his disciples to tell it to no man (Mark viii. 29, 30). Mark x. 45 ("give his life a ransom"), and xiv. 24 ("blood of covenant") may have been later explanations by the church eager to see in the Jesus they loved all the features of their Messianic ideal.

In Matthew's Gospel the web has grown. The Christ alone is said to know the Father (xi. 27) in a passage of theological "colour." The human feelings of Jesus or his failure to heal are "toned down" in Matthew as if they detracted from his glory as the Messiah. We may contrast Mark iii. 5 with Matt. xii. 13, Mark iii. 10 with Matt. xii. 15, Mark vi. 5 with Matt. xiii. 58, Mark x. 14 with Matt. xix. 14, Mark x. 18 with Matt.

xix.17; and note how Matt. omits Mark iii. 21. Extra stories of a Messianic character are now added, such as the birth from a virgin (cp. Isa. vii. 14 in the Septuagint's wrong translation of Almah, a young woman, see R.V. marginal translation), the birth at Bethlehem, the flight to Egypt (because of Hosea xi. 1!).

In the writings of the Apostle Paul another influence comes in, viz., Greek philosophy. Jesus is not only "the man from heaven" (as in the Book of Enoch), but he is "the firstborn of all creation" (1 Cor. xv. 47, Col. i. 15).

In the Fourth Gospel (written perhaps about 125 A.D.) we have a philosophy of Jesus as the Logos made flesh. This gospel is not strictly a history. The miracles are recorded simply as parables, or as signs of the fact that Jesus is divine. Divine, however, meant apart from men, according to the current Greek philosophy which was dualistic, separating God from men. Men were regarded as by nature (not only by sin) perishing creatures, and Jesus alone as having life in himself (John iii. 16, v. 26). Any events which seem to detract from the glory of the Messiah are omitted (e.g., the baptism, the temptation, the prayer in Gethsemane). All this has been clearly worked out in E. F. Scott's excellent book on "The Fourth Gospel." The Church continued the process of confusing Jesus and the Messianic ideal till in the Nicene Creed, Jesus (and *only* Jesus) is "very God."

In all this process a deep truth was concealed, however. True, there was no half-divine consciousness in heaven called "the son of man," existing before Jesus was born. There was no Logos, as a divine emanation, existing as an intermediary between the distant God and men (for God is immanent in men). But these ideas were attempts to describe the truth that an ideal humanity has lived in God from all eternity. This is the spirit of intelligent love, which is the heart of God, which moved God in the creating or unfolding of this universe, and which men have gradually come to understand and incarnate. This is the "only-begotten son" "very God of very God," "the first-born of all creation," or rather as eternal as God, beloved by God.

Men perceived this ideal in Jesus, nay, he revealed that ideal to them more clearly than ever they had thought of it. It is beside the mark to argue as to the "sinlessness" of Jesus. A stone is sinless. Jesus so impressed men that they whispered "Thou art the Christ for whom we look, yea, better far than all our hopes, more lovable, more truly divine." The truth of God as being no blind force, but as seeking to express the ideal humanity he loved, came home to the Greek Church fathers. They adumbrated the "New Theology," which indicates that the truly human and the divine are one, and that God lives in the spirit of intelligent and sacred love, wherever shown. The incarnation is a process. The picturesque statements of the Logos or Messiah in heaven coming down and living in Jesus are efforts to state what is really always going on. Hence Clement of Alexandria wrote: "The work of Christ was deifying man by heavenly teaching. . . . He who obeys the Lord (Jesus)

becomes a god, walking about in the flesh."

So Hippolytus: "Thou shalt be a companion for God, for thou hast become a god. Thou has been deified."

So Athanasius: "The Logos became man, in order that we might become God." (De Incarnatione.)

Such writings point to a truth which must modify the Nicene Creed; the truth that the true humanity is divinity, and wherever the Spirit of God is, there is God, whether in Jesus or in our aspirations.

It is not easy now to write a "Life of Christ." The records have inextricably mixed the web and the pattern. They are woven together now. We cannot get to Jesus, clearly distinguished from the ideas of his disciples as to what the Messiah should be and say and do. But we can distinguish in our own minds, and to a large extent in the New Testament, the evolving Christ-cult from the Jesus of history. We may need to study them together, and thus shall we move to a clearer view of the spiritual and universal religion. But we can see that the "Christ" stands for the ideal humanity, eternal in God, and that Jesus was a man of sublime and divine goodness, whom men of his day could not honour more than by calling him "Messiah" and "Logos." Our fellowship now is with the Father, and especially in the aspect of God as the ideal humanity, rising in our own hearts. Jesus, and all souls who have in whatever degree set forth that life divine, we hope to meet and see "face to face," when "we have crossed the bar."

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE FUND FOR MISS COLENSO.

SIR,—It has occurred to some of us that there would be a special appropriateness in an attempt on the part of ministers of the Free Churches to meet collectively—as they can hardly meet individually—Lady Schwann's challenge in the INQUIRER of October 9. The name of Colenso must always stand in honour amongst us as representing the combination of fearless inquiry with self-sacrificing devotion to the cause of justice. A true missionary, Bishop Colenso embodied his faith in his life, and stood before his flock as an incarnation of the religion he taught. His daughters have been nobly faithful to their inheritance from Sobantu, the "father of the people," and surely we must regard it as a privilege to be allowed to associate ourselves in some modest measure with their acts of filial piety and of human love. It is seldom that an appeal for a memorial or testimonial to an honoured name can take a form so compelling and convincing as it does in this case.

We hope we can raise amongst us at least one of Lady Schwann's hundreds—may it not be two? The sum of £41 10s. has been contributed by the undersigned in amounts of from £10 to 10s. each, and we invite further subscriptions, which will be

received and acknowledged by the first signatory of this letter, and forwarded by him in due course to Lady Schwann.

PHILIP H. WICKSTEED,
Childrey, near Wantage.

W. G. CADMAN.
J. ESTLIN CARPENTER.
CHARLES C. COE.
H. ENFIELD DOWSON.
JAMES DRUMMOND.
WILLIAM H. DRUMMOND.
ALFRED HALL.
CHARLES HARGROVE.
W. HARRISON.
FRANCIS H. JONES.
J. C. ODGERS.
CHARLES ROPER.
W. H. ROSE.
W. G. TARRANT.

"LAY" PREACHERS.

SIR,—When, about eighteen months ago, I proposed the reconstruction of the Lay Preachers' Association in connection with the L. & S.E. Provincial Assembly, I ventured to advance the suggestion that the term lay preacher was unsatisfactory, and that if used it should only have a transitory significance. I submitted a proposal for three degrees, novitiates, lay preachers, assistant or auxiliary preachers, each denoting a certain amount of experience, instead of one title covering all.

The proposal was too novel to find acceptance; it came athwart the prejudice still strong among us, that ministers should be a class set apart, but now comes Dr. Horton who tells the Congregational Assembly that the word "lay" should not be known among them; it is contrary to that spiritual equality which lies at the basis of their principles. Preachers are born, not made, though training is, of course, necessary; but a preacher is a preacher, though that word hardly indicated his office. If his services are only required at intervals, he should be called an occasional minister. It is very odd, but when the Congregationalists do move, they generally go one better than we of the Free churches.

At the meeting of the Triennial Conference last spring, the Committee secured the acceptance of their proposals, though by far from a unanimous vote—further deliberation being all that was asked for. As, however, I believe the matter is still *sub judice*, perhaps they may regard Dr. Horton's views as worthy of consideration.

There is more in the question than may appear obvious to those not deeply interested. Not only as a matter of justice to those who have laboured long under arduous and unappreciated conditions, but the very future of liberal religion may be involved in it. Is that future to be identified by the number of churches under stated ministers who are isolated from the normal life of the community? Mr. Rawlings' letter states some of the difficulties of that position. But a more serious objection is the growing hostility among the people to the recognised form of worship, and what they regard as the priestly claims. Why is liberal thought avoiding the churches and meeting in all kinds of out of the way corners? Be-

cause men and women want more freedom, more equality. They each like to do something, to have the liberty to catechise. In that way light and fellowship come. Now the churches will have to fraternise with these institutions or take the risk of the survival of the fittest.

To-day, when men's thoughts are being centred on the meaning of life, and its proper organisation, instead of the interpretation of ancient documents, many of the special studies required of a minister are losing their value, and the knowledge that does count, can be obtained in various ways, though a university training may be regarded as the ideal. But surely those who have enjoyed it should be content to stand on their merits. Let them wear their degrees if they have earned them, but the time seems to be passing when religious teaching should be regarded as a separate cult only to be practised by men isolated from the secular life of the community.—Yours, &c.

E. CAPLETON.

Highbury, Oct. 16, 1909.

SEÑOR FERRER.

SIR,—A few weeks ago you endeavoured to excuse, if you did not actually express approval of, the Barcelona outbreak; now you set Señor Ferrer up as a martyr. One would be glad to know your grounds for this.

In your last issue you state that the Court Martial on Señor Ferrer was held with closed doors, and yet immediately proceed to allege that "the attempt to connect him with the recent revolutionary outbreak in Barcelona rested on the flimsiest and most suspicious kind of evidence." With all courtesy, may I ask what you can possibly know about it?

You go on to support your assertion by saying that Señor Ferrer himself declared that this evidence had been concocted by the police. Are we to understand that in your view, the allegations of an accused person are to be accepted as conclusive? I should rejoice were it clear that Señor Ferrer was innocent of all complicity in the outrages (and he may have been, and yet have been the man who laid the train, though he did not actually light it), but I venture to think that the opinion of those who know what the evidence was, and knew, too, his connection with anarchist propaganda, is more likely to be correct than our own.

Whether it might have been a wiser step to let Señor Ferrer alone, we need not argue, but I am sure it would have been wiser if you had refrained from criticising the action of the Spanish Government on very insufficient data. We, in England, are not free from reproach in many ways, but we should greatly resent another country setting itself up as a *censor morum* over us. If I may suggest, there are quite enough matters at home to claim your attention, without extending your survey to Spain.—I am, &c.,

JOHN C. WARREN.

Nottingham, Oct. 20, 1909.

[We have nothing to add to what we said in our Notes last week, and must leave our readers to judge whether our language was excessive. We believe that the great mass of enlightened and progressive opinion

is on the same side, only perhaps it has expressed itself rather more strongly.—
[EDITOR OF INQUIRER.]

PROPOSED MISSIONARY CONFERENCE.

SIR,—We shall be glad if you will allow us to bring before the notice of your readers the Missionary Conference which it is proposed to hold in London on Tuesday, Wednesday, and Thursday, April 26 to 28, 1910.

The main purpose of the Conference is to bring together missionaries, ministers, and others interested in social reform, to consider in its various aspects the broad question of the training of the social worker; other matters, however, of a like interest will probably be brought forward for discussion.

A representative and influential committee has been formed, and is encouraged in its work by the willing support of Principal Carpenter, who has kindly promised to take part in the proceedings.

Fuller details with regard to the programme, place of meeting, &c., will be issued shortly; but in the meantime we desire to make the date of the Conference widely known, that we may secure the presence of as many friends as possible.

PHILIP ROSCOE,

Chairman of Committee.

JOHN C. BALLANTYNE,

Secretary.

JOHN POUND'S HOME.

SIR,—May I be permitted to draw the attention of your readers to the John Pound's Home at Portsmouth? It is purposed to hold a sale of work and pound day combined at the Home on Nov. 17, 1909. The work, which is that of taking the young daughters and orphans of the very poor as soon after they leave school as possible, into the Home, training them for domestic service and providing them with suitable clothing, is a most necessary one. We earnestly beg all those who are interested in it to assist us with gifts for the sale, a pound or pounds of anything useful for the store-cupboard, or money.

When we consider the number of girls in this large town of Portsmouth, who drift away among the wasted lives that fill the courts and alleys of our lowest streets, we feel most deeply the importance of giving these girls the opportunity of becoming useful, self-respecting women, by a little timely help at this critical period of their life, when girlhood merges into womanhood.

Fifty-four girls were received last year, and at the present time there are sixteen in the Home.

May I also take this opportunity of asking those ladies who have any left-off warm jackets to give away, to remember the girls at the John Pound's Home, St. Simon's-road, Southsea.

MARY ROGERS, Hon. Sec.

SLUM CHILDREN.

SIR,—May I place before your generous readers the claims of the Poor Children's Yule-Tide Association, which aims at providing Christmas gifts for the poorest children of our slums.

Last year by its work Christmas trees

and toys went to gladden the hearts of these little gutter urchins, many of whom hardly know what Christmas means.

It is the earnest wish of the Association, which is now a branch of the Ragged School Union, to materially increase the gifts this year. May I ask your lady readers if they would be so good as to start a working party to help in making toys for the children.

It has been found in past years that knockabout toys, made from sheets into dolls and animals, form a welcome gift to a poor child.

Those who are willing to help in this way need not be put to any expense, as the money expended in buying the designed material for making the toys will be provided by the Association if desired.

The work is easy and most interesting. Full particulars will be given by the hon. Secretary of the Poor Children's Yule-Tide Association, 32, John-street, Theobald's-road, London, W.C.—Yours faithfully,

JOHN KIRK.

BOOKS AND REVIEWS.

THE TALE OF TROY.*

It is well to live, if only for history's sake. Even the heaviest sorrows still find us in the midst of a great world which reaches far from east to west, and still farther from the mighty past through the present into the unknown. And one of the greatest figures that stand up before the backward gaze, is that of Homer. But Homer should be to us something more than a mere name. The art of translation and of interpretation can make us free of his poetry; can make us free, as Chapman made Keats free, of a new world. For the poems of Homer contain a whole universe of life; life lived under sunny skies, where even destruction comes in the light, where the stress and turmoil of things is resolved into a peace which gives peace. Three majestic lines from Homer inspired the greatest sculptor of all time, Phidias, to execute the sacred statue of Zeus the king of the gods, enthroned at Olympia, a truly Homeric figure. And the British Museum contains three kindred figures by Phidias; the group of women from the pediment of the Parthenon. The spirit of ultimate peace so passed from this artist into his handiwork, that by a true succession we can be inspired in like manner with the essence of the antique; the noble simplicity and quiet grandeur, which Winckelmann apprehended and taught our grandfathers. But the Greeks themselves enjoyed these qualities of their own art. It is therefore no merely modern sentiment that thus lingers over the past. "I think," says an old Greek critic, "that although a man were troubled much in his heart and had often in his lifetime partaken deeply of the cup of sorrow, although even the sweet refreshment of sleep were denied him, yet would he forget the burden and the pain with which mankind is borne down, if he were to stand before these works. So, happily, O Phidias, hast thou imagined,

* Homer and the Iliad: An Essay to determine the Scope and Character of the Original Poem. By F. Melian Stawell. London: J. M. Dent & Co. 1909.

and made a work which is a solace for sorrow, rest for pain, balm for anguish!" This is the way in which Homer ought to be approached. For his genius was not less universal than that of Shakspeare, and gathered up into itself the future of his race. What has just been said of Phidias, therefore, can be said with greater truth of Homer.

In the "Iliad" Homer sets the episodes of battle against an ancient city for background. The impending fall of the city overshadows all the action. Troy was dearest of all to Zeus, and yet the will of Zeus demanded that Troy, most beloved, should be taken by the Greeks from the west and destroyed. In the clash of this warfare the poet discloses to us a whole gallery of men and women: Achilles the soul of honour, Agamemnon the king not always kingly, Priam also a king, the priest and father of his people—surely the noblest embodiment of old age in all literature—Hector the champion of the failing cause. But the women of Homer are not less wonderful than the men: Helen, conscious of, and yet disdaining, her fatal gift of beauty; Andromache, who with Hector and their little son completes a perfect picture of the family; Hecuba the queen and mother. That all these and many others should so live before us, is an adequate proof that some man in those early days was touched with heavenly fire. As we enter into his spirit, we are lifted away from the transient social and political circumstances which so engross our time, into the air of his own Olympus, lucent and serene.

Starting from this fact of a great poet, Miss Stawell in "Homer and the Iliad," deals with the authorship of the Homeric poems in a way that is at once contributory to the long discussion, and to be understood of the general reader who knows no Greek. All that is required is to pass over those passages of her book in which Miss Stawell goes into some technical detail. For the temper and execution of her work is admirable, and can be enjoyed by others than Greek scholars. Instead of being content with the purely linguistic and historical criticism that has worked such havoc with the understanding of Homer, Miss Stawell adds to these a rare sympathy with character, together with real dramatic insight. Her interpretation of Achilles is a brilliant piece of constructive criticism.

By showing that many passages which have been questioned, contribute to deepen the effect of that part of the "Iliad," which is usually recognised as genuine, Miss Stawell regains for the poet nearly the whole of the poem. The portion which is omitted does not seriously modify the traditional form of Homer's work. Hence we may disregard the attempts that have been made to disentangle the earliest legend of Achilles and of Agamemnon, as though the poet must have worked upon it. Such attempts are as absurd, as it would be to discuss the sources of Plutarch's biographies, when we are occupied with Shakspeare's borrowings from Plutarch. No legend suggested to Homer the magnificent close of the "Iliad." In Miss Stawell's words we must look for "the imaginative sympathy with opposing points of view, the inner relation of part to part

and to the whole, and the peculiar power of symmetric construction which could make the excitement and the emotion rise inevitably higher and higher, with greater and greater stress and intensity and strain, till a topmost point was reached, and then, still through the same inevitable unfolding of its own inner nature, find a way to sink at last into rest and peace."

FRANK GRANGER.

A MODERN WOMAN.*

WE almost wish that before reading "Ann Veronica" we could have banished from our mind, by some drastic process, all recollections of "New Worlds for Old." It would then have been possible to get more enjoyment out of the pages of this vivid book—in which the falseness of the conventional attitude towards life is lit up with such delightful humour—unhaunted by a deadly fear lest Mr. Wells should bring us to the end of his novel without at least suggesting some solution in accordance with his well-known theories of the problems he raises. As it is, we are conscious of a feeling of disappointment, more especially as he touches upon certain modern movements which are powerfully affecting thousands of men and women in this great, gray London (so wonderfully described by him in "Ann Veronica," as in "Tono Bungay"), with a somewhat cynical and amused air of detachment which the opponents of these movements will not fail to appreciate. It is, of course, well to be reminded that all great causes have their absurd sides; and that girls, who find the suburbs "stuffy," in revolting against the traditions which tend to numb and curb a free and independent spirit are often merely actuated by a blind desire for emotional experiences. But the tide of progress which is rising in all civilised countries, and which is profoundly altering our conceptions of religion, politics, morality, and art, has a depth and volume of which Mr. Wells does not seem to be quite conscious, and it is certain that his high-spirited heroine, for all her fearlessness and "suffragetting," is scarcely caught by it at all. Her creator has given us in "Ann Veronica" an arresting portrait of a modern woman in the early stages of her development—beautiful, healthy, honest to the core, and "nobly planned" on a big scale; but undisciplined, restless, crudely egotistical, and not yet sufficiently experienced to know that life makes great demands of those who can face it so intrepidly. The sense of frustration, which has been brought about by her father's old-fashioned ideas in regard to the training of daughters, is paramount, and the girl is, as she expresses it, "up against the whole order of things." At the outset the world all about her seems to be "in wrappers, like a house when people leave it in the summer." She demands her hour of romance, of pleasure, of individual freedom, but she has not as yet sounded the depths of sympathy and tenderness in her own heart; and that is why, even when she finds happiness with the biologist, Capes, we feel that her story is but just beginning. We are

* "Ann Veronica." By H. G. Wells. London: T. Fisher Unwin. 6s.

not much concerned with the fact that there is a good deal in this brilliant study of human experience which reminds us that life can be pitifully sordid. The fear of looking on the seamy side is accountable for too much hypocrisy as it is, and a great sincerity of purpose always underlies Mr. Wells's realism. We are, however, inclined to express a hope that he will one day give us, as his contribution to the Woman's Movement, an "Ann Veronica" who has loved, and worked, and suffered, and come to understand the purpose of it all.

SOME CHILDREN'S BOOKS.*

NATHANIEL HAWTHORNE'S *Tanglewood Tales* which have been the delight of so many young people during the last half century, appear in an attractive new edition. They are illustrated by Will Pogany, the same artist who charmed the readers of *The Welsh Fairy Book* with which Mr. Fisher Unwin enriched the store of fairy literature a few years ago. The coloured pictures will call forth many a delighted "Oh," from the little ones. It is difficult to imagine a better way of introducing children to the old mythological stories than by putting this volume into their hands. They are told, in an imaginative and picturesque way, but so simply that children of all ages will easily grasp them.

Camping in the Forest is a very modern twentieth century kind of children's book, which will appeal to adventurous young spirits just entering on their teens. Mollie, Harry, Barbara, and the rest of them, are bonny, healthy young animals, and their camping out experiences are very thrilling. Incidentally, children who read them will learn many interesting facts of natural history, about the ways of the humble bee, what buzzards are like, how the badger eats beech nuts, and that hedgehogs stewed over a gipsy camp fire make a "ripping" supper for two hungry boys who have strayed away from their own "tee-pee." The pictures are "tuppence" coloured and will give great joy. There is a tiger so magnificently striped that it reminded the writer of a little girl of four, who once invented a fine story of a tiger that used so play with its own stripes!

The Rose and the Ring is another old favourite in a new dress—a fireside pantomime for great and small children. Has this never been dramatized—and, if not, why not? It would be immense fun on the stage. Gruffanuff and Betsinda, and the rest of them, are such fine material for clever little actors and actresses to spend their talent on. The pictures are very amusing.

The Rainbow Book.—Santa Claus will find that this is much in demand when his season comes round. Mrs. Spielmann calls it *Tales of Fun and Fancy* and writes a charming preface for the benefit of prosaic grown-ups like the professor who tries to explain away fairy rings by

* "Tanglewood Tales." By Nathaniel Hawthorne. T. Fisher Unwin. 6s.
"Camping in the Forest." By Margaret Clayton. Chatto and Windus. 3s. 6d. net.
"The Rose and the Ring." By W. M. Thackeray. Chatto and Windus. 3s. 6d. net.
"The Rainbow Book." By Mrs. M. H. Spielmann. Chatto and Windus. 5s. net.

saying that toad-stools have in them phosphoric acid and potash and lots of other queer things that fairies have never heard of. The stories will assuredly delight the young, and there is such a variety that some must appeal to every child who is lucky enough to come across them—whether imaginative, or matter-of-fact, or just ordinary. But when will writers of children's books cease to make their boys say things like this: "Are you willing to go on putting up with it? I suppose you are, as you're *only a girl*"? Some mothers, and others who have the care of children, might learn something from reading the first of these stories, especially those whose ideas of child-discipline are represented by that blessed word *don't*. We hear much about liberty in these days. How many of us realise the need for recognising the liberty of the child? The illustrations are first-rate, we need only say that they are by Arthur Rackham and Bernard Partridge, and other well-known artists.

REPRINTS AND NEW EDITIONS.

WE have received from Messrs. Chatto & Windus three of their new reprints in the Ruskin Series—"Old Christmas," by Washington Irving; "Rab and His Friends," by Dr. John Brown; and "The King of the Golden River," by Ruskin. The last-named, "a legend of Stiria," was first published anonymously, in 1851. The present edition has a number of illustrations by Richard Doyle, and the frontispiece, by Ambrose Dudley, is after the portrait by George Richmond, R.A. The delightful papers included in "Rab and His Friends," originally appeared in "*Horæ Subsecivæ*," and are, of course, familiar to all who have made the acquaintance of the lovable author of "*Pet Marjorie*," while Washington Irving's five chapters on the festival of Yule as it was understood in days that have long passed away, are from Vol. II. of the famous "*Sketch-Book*." These little books are daintily bound in different colours, and published at one shilling net.

Messrs. J. M. Dent & Co. are to be congratulated on the astonishing success which has attended the venture undertaken in 1906. Over five million volumes of Everyman's Library have already been sold, and next year one hundred more books will be added to the series. Among those recently brought out are "*The Life of William Carey*" (the "*Wyclif of the East*," as he has been called), whose pioneer work as a missionary in India has been so well described by Dr. Smith; "*Macaulay's Speeches on Politics and Literature*," with an introduction by W. E. Gladstone, and "*The Bayard of India*," by Captain Lionel J. Trotter, which is the story of the life of Sir James Outram, whose career was so memorable and so rich in stirring adventures. (One shilling net each.)

A new edition of "*German Love*," by Max Müller, translated by his wife, has just been published by Messrs. Longmans, Green & Co., in their Pocket Library Series (two shillings net). Baron Bunsen pronounced this to be one of the most perfect examples of German writing he had ever read. At the time when it was

first brought out, he and J. A. Froude were the only ones who knew the secret of its authorship. Since then it has gone through many editions, and won many friends, and it has always been immensely popular in America. Sir Edwin Arnold's "*Light of the World*" has also been added to this attractive series, with a reproduction of Holman Hunt's famous picture as a frontispiece.

Mr. Henry Frowde sends us a copy of "*Past and Present*" (World's Classics), which has a characteristic introduction by G. K. Chesterton, who describes Carlyle as a "conservative in revolt"—in other words, a reactionary. "A sort of divine disgust was the passion that he was sent on earth to preach; he preached it with wonderful humour, poetry, pungent inventiveness, and encyclopædic variety; but it was disgust that was his motive; it was the insurgent mood called reaction." This, he thinks, is why Carlyle looked back, to get relief from the intolerable conditions of the time in which he lived by studying "the polity and ethics of the Middle Ages," as the men of the Renaissance looked back to pagan art, and the French revolutionists to pagan politics.

A sixpenny edition of the late Professor Momerie's "*Inspiration*" has been issued, in response to numerous requests, by Messrs. H. R. Allenson, who have already published in the same series the "*Origin of Evil*," "*Belief in God*," and "*Immortality*."

A useful book for tourists, "*The Practical Swiss Guide*," comes from the proprietors of the Anglo-American Handbooks. It contains maps, plans, views, and much general information, and is published at the reasonable price of 2s. 6d.

THE ART OF LIVING. By Louise Creighton. London: Longmans, Green & Co. Pp. iv.—114. 1s. 6d. net.

THIS is a charming little book, full of wise and helpful thoughts expressed in a very interesting way. It takes the form of several addresses to girls on the most important subject of how to form their lives—a subject which, in spite of the great strides made in the last fifty years towards the better education of women, does not receive the attention it deserves. Mrs. Creighton writes from the point of view that all girls, as well as all boys, should have a definite purpose in life. She points out how the great privileges of good education and liberty of action, which have been won for women in the last half-century, should be looked upon by them as a responsibility towards mankind. In stirring words, she calls upon girls to come forward and show what is in them, by taking their part in the work of the world, and showing what they can do. While insisting, however, on the duty of women to bear their share of the world's burden, Mrs. Creighton is careful to remind them that they must do so in a womanly way. "Be careful not to forget your *métier de femme*. There are things which the world wants from women for the loss of which no excellent work, no highly developed capacity will compensate. What you of the coming generation have got to show is that a woman can be capable, businesslike, active in mind and body, and retain all that makes the charm

of true womanliness." The book is for all girls, for the rich as well as for those who of necessity have to work for their living. All must choose, and all must train heart, mind and body so as to use the opportunities which come. Mrs. Creighton goes into details on many useful subjects, such as how to spend money wisely, how to use one's time to the best advantage, how to dress, &c. She also touches on the subject of courtship and marriage, treating it in a reverent as well as sympathetic fashion. She tells us frankly that marriage, if it be the right marriage, will be the best lot for any girl, but she also asserts that there are great opportunities in the single life, and work to be done in the service of humanity which only the single man or woman can do. Altogether "*The Art of Living*" is a book which we can highly recommend, either to girls who are just beginning to think of shaping their lives, or to women who may be able to assist those younger than themselves, either as mothers, sisters or friends.

THE SEVEN THAT WERE HANGED. By Leonid Andreieff. A. C. Fifield. 6d net.

THIS story reminds one of the method of Maxim Gorky in its vivid and realistic simplicity of style. It deals with seven Russian prisoners, all guilty of the crimes with which they were charged, five terrorists who had plotted to assassinate an official, and two men who were guilty of brutal murders—types of the undeveloped animal peasantry. Recent events might predispose a reader to expect from a book with this title a tract against Russian despotism, but such does not appear to be its meaning. The crimes would be punishable with death in any civilised country where the death sentence is ever passed; and all are represented as undoubtedly guilty. The effect of this forcible story is to leave an impression of the futility of capital punishment in any country.

After we have been shown the psychological effect of the death sentence upon these seven types of men and women, from Tania Kovalchuk, who is unselfishly intent on relieving the passing troubles of each of her companions, to Ivan Yanson, the brutal serf who in panic, half-stupefied, reiterates, "I must not be hanged," the following passage occurs, which sums up much of the meaning of the book. The prisoners are being conveyed to the place of execution. "Was it not atrocious to think that so much care and effort, in short all human activity, was being expended in taking men to be hanged? The maddest thing in the world was being done with an air of simplicity and reasonableness. Cars were running; people were sitting in them as usual, travelling as people ordinarily travel. Then there would be a halt as usual: 'Five minutes' stop.'

"And then would come death—eternity—the great mystery."

One is impressed with the thought that most of these men and women, whatever their sins and mistakes and ignorance had been, were now really ready to live, just when their lives were taken from them, so far as a human tribunal can destroy life

In the current *Contemporary Review* Lord Courtney writes on "Peace or War" (the first of a series of papers), and is followed by Professor Hans Delbrück in an article entitled "Why Does Germany Build Warships?" Lord Courtney lays it down as an axiom that "considering the tempers, traditions, and historic circumstances of men and of nations, every war that has ever happened has been inevitable; but, next, that no war which has not yet happened, however powerful may be the forces moving to its precipitation, can be pronounced inevitable until it has actually come to pass." Professor Delbrück, who considers that "the present condition of armaments" in England and Germany is excessive, clearly does not think that a war between England and Germany is "inevitable," as so many people try to persuade us, and our fears of an invasion are considered in his country, he tells us, "either as vain illusions, or party politics." "Germany builds warships in order to protect her commerce," but not as a menace to England. "She has neither the intention nor the power of acquiring considerable colonial possessions. Since Germany has become an industrial power she is no longer an emigrant but an immigrant country. This factor is of the highest importance, but does not appear to be sufficiently known or appreciated in England, where the opinion seems to prevail that Germany is still obliged (as was the case thirty years ago) to send 200,000 of her sons beyond the frontiers every year because they are unable to find any means of livelihood within her boundaries.

Mr. H. Adams Gibbons writes in the same Review on "The Recent Troubles in Catalonia." Although his conclusions show a singular want of insight into the meaning of the anarchist movement, he is probably right in attributing many of the recent "Press exaggerations" to the stupidity of the military censorship. "Will censors never learn," he asks, "that their severity generally defeats the very end they are endeavouring to serve? The world of to-day must have news. In serving their *clientèle* newspapers much prefer to set forth facts, but if facts are not forthcoming, rumours must needs be 'played up,' no matter how slight the foundation for them."

LITERARY NOTES.

THE new edition of the "Making of Ireland," by Mrs. J. R. Green, now in the press, contains a considerable amount of new matter which affords additional proofs of many statements by the author that have been somewhat hotly controverted. Various errors of detail have been corrected and some new notes and references have been added. Messrs. Macmillan hope to have the new edition ready soon.

THE "Two Empires: the Church and the World," by the late Bishop Westcott, which has just been published by Messrs. Macmillan & Co., contains lectures on Early Church History delivered during the earlier years of the author's tenure of the Regius Professorship of Divinity at Cambridge. They are arranged in three courses, the first being on the Early Persecutions,

the second on the Age of Constantine, and the third on the Nicene Council.

A CHEAPER edition is to be issued (also by Macmillan & Co.), of the "Memorials of Edward Burne-Jones," by G. B. J. The two volumes will contain two photographic plates and other illustrations, and will be published at 10s. net.

MR. T. FISHER UNWIN is issuing a most interesting series of illustrated Monographs, by well-known art critics, in the "International Art Series." Among the first six volumes are included "Auguste Rodin," by Gustave Kahn; "William Hogarth," by Edward Hutton; "Eugène Delacroix," by Camille Maclair; and "The Great English Masters," by Fritz Stahl.

PROFESSOR CARVETH READ's new book, "Natural and Social Morals," which is to be issued shortly by Messrs. A. and C. Black, is an attempt to explain the principles of morality in close relation to human life, taking into account the historical system of ethics, recent researches in regard to the development of mankind, and the influence, good or bad, which social institutions have upon character.

MESSRS. HODDER AND STOUGHTON give notice of the early publication of "The Ethic of Jesus," by the Rev. Professor James Stalker, M.A., D.D. "The teaching of Christ himself," says the writer, "is more and more coming to be recognised as the part of the message of Christianity which matters supremely; and no elements of this teaching appeal more to the sympathies of the present age than those which deal with ethical subjects. In distinction from authors who, under the name of the teaching of Christ, give their own favourite ideas, with but scanty reference to the authority from which these are derived, the author of this work aims at an objective exhibition of the mind of Christ on the subjects specified, based on a careful exegesis of his words."

THE manuscript of Björnson's new drama has reached England, we are informed by the *Westminster Gazette*, and is in the hands of a translator. It is entitled "When the Wine Blooms," and takes the form of a social satire with a powerful love interest. It is said not to be of an actable character, which will be regretted by such as recollect the Norwegian poet's play "The Gauntlet," produced in London some years ago. Björnson, now an old man, enjoys remarkably good health.

PUBLICATIONS RECEIVED

From MESSRS. A. & C. BLACK:—"The Meaning and Value of Life." R. Eucken. 3s. 6d. net.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—"Is Salvation Possible After Death?" J. Page Hopps. "The Bible and the Child." James Martineau. "Three Stages of Unitarian Theology." James Martineau. "Things New and Old." J. Estlin Carpenter. 1d. each.

MESSRS. BROWN & SONS:—"The Patent Road to Fortune." 3d. net.

MR. A. GARDNER:—"The Divinity that Shapes our Ends." Rev. C. A. Hall. 1s. net.

MESSRS. HARPER & BROTHERS:—"Paul and Jesus." J. Weiss. "Christianity and the

New Idealism." R. Eucken. "Revelation and Inspiration." R. Seeberg. Cloth, 2s. 6d.; leather, 3s. 6d. net.

MESSRS. LONGMANS, GREEN & Co.:—"A New Marcion." W. Sanday, D.D. 1s. net. "The Individual and Reality." Edward D. Fawcett. 12s. 6d. net.

MR. ELKIN MATHEWS:—"Versions and Paraphrases of Heine and Others." G. Tyrrell. 2s. 6d. net.

MR. J. OUSELEY:—"The Seductive Coast." J. M. Stuart Young. 5s. net.

MR. T. FISHER UNWIN:—"After Death—What?" Spiritistic Phenomena and their Interpretation. Cesare Lombroso. 10s. net. "The Problem of Human Life." R. Eucken. 12s. 6d. net.

Progress. International Journal of Ethics.

MEETINGS AND SOCIETIES.

PROVINCIAL ASSEMBLY OF THE NON-SUBSCRIBING MINISTERS AND CONGREGATIONS OF LONDON AND THE SOUTH-EASTERN COUNTIES.

THE annual meeting was held on Wednesday last, the 20th inst., at the Mansford-street Church, Bethnal Green. The weather was wet and gloomy, but the bright interior of the church, which bears so many signs of loving care and the abounding hospitality of the Rev. Gordon Cooper, Mr. Ronald Jones, and their band of willing helpers, dispelled the clouds, and there was much happy fellowship throughout the day. The service was conducted by the Rev. T. E. M. Edwards, who retired recently, respected and venerated by all, from the position of minister of the Assembly. The preacher was the Rev. John Page Hopps, who, with characteristic directness, announced for his subject: "God in His World, God in London, God in Bethnal Green." With his earnest plea for a deeper realisation of the fact that God is concerned with common things, that He is in all the struggling life of modern days, in the hospital, the lunatic asylum, and the children crying for bread, there must have been profound sympathy among his hearers, though by no means all of them would be willing to agree with his position that God is not all-powerful, and has simply done what He could with His material. This is my gospel, my programme, the preacher concluded, to make the Lord's Prayer come true, to make God's world God's kingdom. Religion is the working out of the Divine indwelling in personal and co-operative life. And then came the same provocative note of a limited Diety in the final words of appeal: Let us help God; God's burdens are many.

The annual business meeting was held in the afternoon, the President, Mr. T. S. Beale, in the chair; and there was a good attendance of ministers and delegates. The President began his address with a few words of cordial welcome to the Rev. W. H. Drummond, as minister of the Assembly, and then passed on to topics of more general interest.

"Our thoughts naturally turn," he said, "to the question whether the principles of undogmatic and non-contentious Christian thought and religion which we profess and advocate are making progress among mankind; and upon this question two points press themselves upon me.

First, that a year, or even a short term of years, is too limited a period by which progress can be judged; and second, that the progressive movement is being gradually evolved from within the creed-holding churches rather than from outside pressure. If we look back 40 or 50 years the change is great indeed, and inspires good hope for the future. It is, I believe, just 50 years since the University of Oxford freed its degrees from the fetters of the Thirty-nine Articles, and thus opened its doors to Unitarians. Now we see Manchester College established at Oxford and doing its great work there. Looking back to my youth, one cannot help but recall how we were excluded from public schools as well as disqualified from University degrees at Oxford or Cambridge, and largely ostracised from society dominated by the Established Church. All these conditions are changed, and the liberalising movement then started has been maintained, and is, I believe, steadily continuing.

"We might, if time permitted, gather object lessons of similar progress from many of the non-Catholic countries of the world, but I will only refer to the United States of America, where, in the most cultivated centres, the growing strength and attractiveness of our principles are attested by the prominent position of our churches and the character and influence of the congregations which they attract.

"As justifying my observation that progressive change is coming from within the churches I would refer to the remarkable change of feeling in the Church of England as to the traffic in advowsons and next presentations—in my opinion a marked stand against the embodiment of the principle of a State Church. We may observe, also, the constantly growing opposition to the minatory clauses of the Athanasian Creed, that which it was heresy to suggest a few years ago has become matter for free and open discussion. Strongest evidence of all, perhaps, is the manner in which the "New Theology," taught in one of London's most influential churches by one of London's ablest preachers, has been received.

"If, therefore, the cause we advocate is making steady, though possibly slow, progress, the question before us should be, what can we do to promote the object of giving practical effect to the ideal of universal brotherhood of non-contentious religion—not forgetting that we are but few in number—not wealthy—widely scattered over the country.

"What is greatly needed is to interest the members of the various older and self-supporting congregations in the work of the Assembly; to get them to understand and appreciate the good effect of that united action and co-operation, particularly among our smaller and poorer congregations which it is the function of the Assembly to supply; To aid in that work by personal effort where possible, and as funds are essential to afford liberal support to our annual congregational collections.

"Humble though our means may be, and small our influence as compared with other religious organisations, we must unite in maintaining the policy of the open door in religious thought, and keep our lamp burning faithfully."

Subsequently the various reports were adopted, and the officers were re-appointed

—Mr. J. S. Beale as president, Mr. Edgar Worthington as treasurer, and the Rev. F. Allen as secretary. An interesting report had been drawn up by the Public Questions Committee dealing among other matters with the Poor Law Commission's Report, Child Labour, and Town Planning. It is customary only to receive this report, and this was done on the motion of Sir Thos. Fuller, K.C.M.G. The proposal to carry through certain recommendations for the merging of the Assembly's Advisory Committee in a body representative of a much larger area could not be discussed owing to a failure to give adequate notice on the agenda. The Assembly's Advisory Committee was accordingly appointed in the usual way, the five places being assigned to the President, the Revs. W. C. Bowie and J. Harwood, Dr. Blake Odgers, and Mr. Edgar Worthington. An interesting feature in the afternoon's proceedings was the reception of the Cricklewood Branch of the League of Progressive Thought and Social Service as one of the constituent congregations of the Assembly. There was a well-attended public meeting in the evening presided over by Mr. John Harrison. The speaking was excellent, the enthusiasm of social service being the dominant note; while a pointed denunciation of the Congo atrocities evoked a strong response. The Rev. John Ellis spoke on "Religion and Social Service," with many personal reminiscences of his own ministry at Mansford-street. The Rev. E. W. Lummis made a delightful speech on "The Song of the Harvest," but its picturesque charm could hardly be transferred to the printed page except with the aid of his own pen. Mr. H. G. Chancellor, the Liberal candidate for the adjoining constituency of Haggerston, had the congenial subject, "Religion and Politics." The Rev. Henry Gow, with quiet earnestness and some delightful touches of humour, pleaded for the value of personal ministry to the hidden needs of individual men and women; while the Rev. A. A. Charlesworth took wings for the sun, and made an impassioned appeal for the religion of spiritual reality, which is to satisfy all our hopes and desires.

NORTHUMBERLAND AND DURHAM UNITARIAN CHRISTIAN ASSOCIATION.

THE Anniversary Services of the Association were held in the Church of the Divine Unity, Newcastle-on-Tyne, on Sunday, October 17. They were conducted by Rev. S. S. Brettell, M.A., the Secretary of the Association, who preached morning and evening. Collections were taken on behalf of the Association. There were good congregations.

The Rev. C. Hargrove, M.A., was to have been the preacher, but owing to a most regrettable accident, he was unable to fulfil his engagement.

The annual business meeting took place in the Church on Monday afternoon, October 18. Rev. Alfred Hall, M.A., presided. Mr. S. Pescod submitted his statement of accounts for the past year. Both income and expenditure had been larger than last year, and there remained a balance in hand.

The Committee's report was read by the Secretary. It recorded the activities of a busy year, and made special mention of the generous aid the Association had received from the British and Foreign Unitarian Association. On the motion of Rev. A. Hall, seconded by Sir Joseph Baxter Ellis, the reports were adopted.

The officers of the Association for the ensuing year were then elected. Rev. A. Hall, President; Mr. S. Pescod, Treasurer; Rev. S. S.

Brettell, Secretary; Mr. W. Gelley, Financial Secretary; Mr. T. F. Bolam, Auditor; were re-elected to their respective posts, and Rev. W. Wilson was elected Plan Secretary. The Vice-Presidents and Committee were appointed.

A conference on "The Needs of Our Churches" followed, in which delegates from most of the churches in the Association took part. After the conference there was a public tea, at which there was a large attendance.

In the evening a public meeting was held, presided over by Rev. A. Hall. The meeting was led in prayer by Rev. R. H. Maister. The chairman gave a trenchant criticism of the recent utterances of the Presidents of the Baptist and Congregational Unions, and pointed out their reactionary tendency. A cordial welcome was given to Rev. A. H. Dolphin, as delegate of the Yorkshire Unitarian Union, by Revs. W. H. Lambello and H. Cross, and Mr. Dolphin responded in a forcible and encouraging speech. Other speakers included Mr. Otto Levin, Revs. S. S. Brettell, A. G. Peaston, and W. Wilson.

The customary votes of thanks were passed.

During the evening, a telegram was sent to Rev. C. Hargrove expressing the sympathy of the meeting with him in his illness, and the hope that he would have a speedy recovery.

NEW GRAVEL PIT CHURCH, HACKNEY.

CENTENARY CELEBRATIONS.

THE Centenary celebrations have been full of inspiration. But what is it that has been celebrated? One hundred years ago the Hackney congregation saw the foundation stone laid for a home of their very own. For nearly 95 years they had occupied a leasehold building. During the latter part of that period, under Price, Priestley and Robert Aspland, they had become definitely and courageously Unitarian; and tradition says that for this reason renewal of the lease was refused. However, that may be, Belsham speaks of the "very prosperous state of the congregation, which required a larger chapel." Promptly, then, land was purchased near by, sufficient for both a chapel and a graveyard, and around that spot have gathered associations which are dear to Unitarian families, represented now in all parts of the country.

The services last Sunday were attended by large congregations, and the universal testimony is that they were most stirring. In each service, after the opening hymn, Mr. Rawlings made reference to the special nature of the occasion, and a passage from Robert Aspland was read as the second lesson. Mr. Bloor gave two fine and appropriate sermons. In the morning, answering the question "What think ye Christ?" he rejected all ecclesiastical and biblical limitations; and, after showing how the human heart had always tended to do the same in expanding the Christ idea, he declared that the religious ideal must for ever be that which springs from the spirit and experience of man. In the evening he developed this thought with special reference to the mission of the churches in the present age, urging that they must learn to rejoice in all new light, and to bring nobler ideals into every sphere of human activity. There were touches of special appropriateness in hymns and music. In the afternoon, at a children's service, Miss Upton, for more than 20 years head-mistress of the day-school attached to the church, gave a charming address on "Eagles," her principal appeal being—"Fly high."

On Monday evening the schoolroom was thronged with friends who attended the reception. There was an exhibition of portraits and other mementos, kindly lent from Essex Hall and Dr. Williams's Library, or by private individuals. Here, as at the meeting in the church, the arrangements were admirably organised. The meeting was a most hearty and inspiring one. The secretary, Mr. G. H. Clennell, read or referred to numerous letters from absent friends. A welcome to visitors, and a historical outline (based on Rev. J. T. Whitehead's sketch, brought up to date for the occasion by Miss Whitehead), were given by the minister. Earnest speeches (not always un-mixed with humour), on the duty and prospects of our churches, were made by the chairman, Mr. J. S. Harding, and by the following representatives of societies and

London churches:—Mr. John Harrison (whose father was a minister of the church), Revs. W. C. Bowie and E. S. Hicks, Mr. James S. Beale, Revs. F. Allen and W. G. Tarrant. A large choir, in which were many friends from other churches, and Mr. H. G. Tidey with his 'cello, rendered some excellent music. Having begun with "We love the venerable house," the meeting closed with "Now thank we all our God," and the benediction spoken by Mr. Bloor. Altogether, a memorable centenary.

THE SOCIAL MOVEMENT.

THE October number of "Progress," the organ of the British Institute for Social Service, is of more than usual interest and importance. Amongst other valuable material it contains the substance of an address delivered by Mr. Alderman Broadbent, of Huddersfield, to the members of the Association of Midland Local Authorities at Dudley. Mr. Broadbent, who initiated the scheme by which the Huddersfield Corporation brought about such an extraordinary reduction in the local rate of infant mortality, maintains—(1) that out of the 120,000 deaths of infants in this country, at least one-third are preventable; (2) that along with this enormous loss of life there is a still larger loss of health; (3) the injury to health caused in infancy is permanent and irremediable, and lasts throughout life; (4) the causes of this permanent waste alike of life and health, are discoverable, remediable, and removable.

The stress laid in the Poor Law Commission Report on the number of feeble-minded paupers recalls the findings of the Royal Commission on the care and control of the feeble-minded. According to the estimate of the latter, there exist to-day, apart from certified lunatics, who are under restraint, 150,000 mentally defective persons, of whom 66,000 are considered to be "urgently in need of provision, either in their own interest or for the public safety." These unfortunates swell the ranks, not merely of paupers, but of drunkards and criminals, their drunkenness and crime being directly traceable to their mental defect. Side by side with these facts, there is another more deplorable still, the gravity of which is such that it must be unflinchingly faced. On the one hand the birth-rate among the saner portion of the community is steadily decreasing, on the other the mentally defective increase and multiply.

The annual meetings of the Workers' Educational Association took place at Sheffield under unusually favourable circumstances. It is gratifying to record that an Association, which started only six years ago, has now, largely owing to the enthusiasm and initiative of its secretary, Mr. Albert Mansbridge, 1,125 societies affiliated to it, including 404 trades' unions and 151 co-operative societies. The aim of the Association, which is strictly non-sectarian and non-party is to provide higher education for men who are and will remain manual workers. The Archbishop of York, speaking at a national demonstration preliminary to the meetings, said, that the weakness of the educational ladder in the past had too often been that the men who were successful in getting to the top did not always show a great desire to come down again and take their place among their own folk, but in the present movement men felt that their education was not meant to lift them out of their own class, but to enable them the better to think out the problems of that class, and help it on its upward way in the social life. They wanted that those who were going more and more to take a great part—it might be a leading part—in the government of their country, should be men who were trained to think, who knew what knowledge was, who acquired it for themselves, and used its results with the independence of their own minds. Mr. D. J. Shackleton, M.P., who, it will be generally allowed, is in this respect a living embodiment of the principles which he advocated on this occasion, said it was necessary for labour not only to achieve power but to realise its responsibilities. If it were to hold its own in the counsels of town and nation it would have to do it from merit, from a knowledge of the subject which it tackled, and with an information which would carry

conviction. He spoke of the importance of appreciating labour questions from the point of view of the employer as well as the worker, and said a knowledge of the other side of the question would make the trade union official a safer guide not only in the workshop, but in the trade union, and would give him a broader view of the case.

We have received a copy of "Unemployment: An Introduction to the Study of a Social Problem," by O. M. Wihl, B.A., LL.B. (Manchester: Harold Elverston, 4d.), which consists of a reprint of two lectures delivered to the School of Politics under the auspices of the Manchester Liberal Federation. As the booklet claims to be an introduction to the "study" of perhaps the most difficult and perplexing of modern industrial problems, we are entitled to expect some spirit of detachment and impartiality; but Mr. Wihl writes with a very obvious bias, no doubt natural in a Liberal, against Tariff Reform and Socialism, and in favour of a sort of Collectivist Radicalism, which has little in principle to distinguish it from evolutionary socialism—the only kind which has, or is likely to have, any force among us—as preached in England at present. We do not object to his analysis of and remedies for unemployment, which have been the stock in trade of social reformers, social workers, and Socialists for a considerable time past, but to the partisan spirit with which they are set forth. The most useful thing in the booklet is a clearly-arranged table (showing causes, grades, types and remedies of unemployment), which will be of service to those Liberals who are just beginning to think about a very complicated subject, for Mr. Wihl can hardly expect Tariff Reformers and Socialists to hear him gladly.

A LEGACY OF SIR JOHN SEELY.

THE twenty-first annual report of the Social and Political Education League is a record of widely extending and valuable work. The League was founded in 1877 by the late Sir John Seely, for the gratuitous delivery of Lectures on Social and Political topics, from a strictly non-partisan standpoint. The lecturers are drawn in the main from the Bar and the Universities, and many men, since famous, commenced their public work under the League's auspices. Amongst these were the Prime Minister, Lord Milner, Mr. Haldane, and the late Mr. Arnold Forster, together with many members of the House of Commons.

During the past year 338 lectures were delivered, and 122 societies and clubs were served. Series of lectures have also been given at University settlements and public libraries. The financial statement is also satisfactory, and gratification is expressed at the growing financial support given by organisations to which the League has rendered service. Professor Karl Pearson succeeds Sir Robert Ball as President for the current year. The League offers admirable opportunities to literary and other kindred societies in arranging their work for the ensuing season. All lectures are given gratuitously, although societies and clubs are urged to contribute towards the expenses according to their means.

The hon. sec. Mr. R. E. V. Bax, 12, New-square, Lincoln's Inn, will be glad to forward copies of the lecture list on application.

NEWS OF THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

We regret to hear that the Rev. C. Hargrove, of Leeds, has had a slight accident, and that in consequence he was unable to accompany the deputation of the British and Foreign Unitarian Association to Belfast this week. His preaching and other engagements have in consequence been cancelled. This will cause much disappointment, coupled with the hope that he will soon recover his accustomed strength.

We learn that the Rev. J. Tyssul Davis, B.A., has returned to England from Ceylon, and he is now prepared to undertake ministerial

charge of a Unitarian congregation in this country. Communications may be addressed to him, care of the Secretary of the British and Foreign Unitarian Association at Essex Hall, London.

Aberdare: Resignation.—Owing to failing health, the Rev. R. J. Jones, M.A., has resigned, after a ministry of forty-six years, and the congregation has reluctantly accepted his resignation. Mr. Jones will terminate his ministry at the close of the year.

Accrington.—The Rev. J. Islan Jones, who has recently left to take up duties at Halliwell-road, Bolton, was presented with a cheque from the congregation and a framed photo. group from the young men's class and male voice choir.

Bedford.—The anniversary of this Suffolk village mission was held on Sunday and Monday last with services afternoon and evening of Sunday, and tea meeting on Monday. The Rev. Frederick Summers preached in the afternoon, and the Rev. R. Newell in the evening, on both occasions large congregations assembled, notwithstanding the wet weather that prevailed. On Monday a public meeting was held in the chapel, which was well filled. Miss Hill and Miss Sykes were present as representing the committee of the Central Postal Mission, but for the first time since the erection of the building Miss Tagart was not present. This was greatly regretted, and a resolution to that effect was sent to her. The Rev. Wm. Birks, of Diss, was also absent through illness. Miss Hill presided, and the Rev. R. Newell briefly outlined his plans for the winter and asked for a better attendance at the Sunday services.

Blackburn.—At the meeting on the Blackburn Market-place on Sunday morning, conducted by the Rev. E. W. Sealy, M.A., and at the conclusion of the service in the Unitarian church-room in the evening, resolutions were passed "denouncing the judicial murder of Senor Ferrer, the Spanish educationist and reformer, condemning the action of the Spanish Government as an outrage on civilisation, and expressing sympathy with the relatives of Senor Ferrer and with the Spanish people in their struggle for freedom and justice by means of genuine education." The instruction was added that notice of such resolution should be forwarded to the Spanish Embassy in London.

Burslem.—Mr. E. Parkes, of Biddulph, has received and accepted an unanimous invitation to take charge of the congregation founded about twelve months ago. Mr. Parkes, we are informed, has been discharged from the Biddulph Valley ironworks on account of the prominent part he had taken in the new religious movement at Biddulph. On leaving he was the recipient of a testimonial from the engineers, boilermakers, and ironfounders, bearing witness to the influence he had exerted upon their intellectual and moral life. Under his leadership there is now every chance of a strong church being built up in Burslem.

Cambridge.—The services for the new academic year commenced on Sunday last, when Dr. G. C. Cressey was the preacher both morning and evening. Though a combination of bad weather and other adverse circumstances militated against a good attendance, there were present a satisfactory number of newcomers. These will, it is hoped, replace the heavy losses which the congregation has this year sustained through the departure of several very active supporters.

London: Finchley.—The London District Unitarian Society has arranged a series of six services to be held in this growing neighbourhood, and on Sunday evening last the first of the series was conducted by Rev. W. R. Shanks, of Holbeck. A good congregation assembled in the Wentworth Hall, and Mr. Shanks spoke about the foundation that Jesus laid. In a forcible manner Mr. Shanks gave his ideas of the Fatherhood of God, the Brotherhood of Man, and the attitude of Unitarians upon the Bible, and he drew a striking picture of the Church of Christ that was to be. Rev. J. Arthur Pearson, the missionary agent of the society, assisted Mr. Shanks in conducting the service, and at the close a short informal meeting was held, when Mr. W. Blake Odgers, K.C., LL.D., spoke a few words to the people assembled.

Kidderminster.—The services and meetings

connected with the 126th anniversary of the opening of the new meeting-house were held on Sunday and Monday, October 17 and 18, and were an unqualified success. The sermons were preached by Mr. Fred Maddison, M.P., the Rev. J. E. Stronge conducting the service. The congregations were excellent and exceeded all expectations. The evening congregation was exceptionally large, numbering over 500 people. In the afternoon, under the chairmanship of the Rev. J. E. Stronge, Mr. Maddison gave an address on "Grit," to an audience which completely filled the large new congregational hall, and overflowed into the porch. The chairman explained that that was the inaugural meeting of a society called the New Meeting Brotherly Society. It was not a P.S.A.; there would be no prizes, no subscriptions and no sensational attractions. It was to be an association of earnest men who should meet on Sunday afternoons for the purpose of hearing and discussing papers and addresses on the great religious and social questions of the time; and it would endeavour to be a brotherly society inasmuch as the members would be encouraged to help one another in times of bereavement, misfortune, sickness and unemployment, and as opportunity offered would indeed be brethren one of another and practise what they professed—Love to Man as well as Love to God. Mr. Maddison's addresses were greatly appreciated by his large audiences and his visit was a time of refreshing to all connected with the New Meeting. A fitting close to the celebration came on Monday evening, when a congregational social was held to celebrate not only the 126th anniversary but also the clearance of the debt on the new hall. Col. W. H. Talbot, V.D., was in the chair, and there was again a good gathering of members and friends of the congregation. Mr. Stronge sketched briefly the history of the new hall scheme. Its encouragement by Miss Stooke and Col. Talbot, the enthusiasm and generosity of all the members of the congregation, the great help received from London friends, and finally the goodness of the Badland family in paying off the debt were all duly acknowledged. That the hall was needed was shown by the fact that 378 meetings of all kinds had been held in it during the past twelve months. These anniversary meetings are the encouraging beginning of a winter's work, the programme of which shows many and various activities only possible to a large congregation and a numerous body of workers.

Leeds: Yorkshire Unitarian Club: First Annual Dinner.—The members of the Yorkshire Unitarian Club held their first annual dinner on Saturday at the Hotel Metropole, Leeds. Lord Airedale was the principal guest, and the president of the club (Mr. A. H. Wadsworth) occupied the chair. Lord Airedale was greeted with loud applause when he rose to respond to the toast "Our Guest." He had the privilege of being their guest that night, he said, because naturally when they visited Leeds for the first time they selected the oldest member of the Mill-hill Chapel congregation as a recipient of that honour. He had reminded Alderman Lupton a moment or two ago that he was present at the opening of the Mill-hill Chapel—he was not sure whether it was sixty-one or sixty-two years ago, but he well remembered the opening service. He could go even further back than that, and could remember services being conducted in the old chapel which existed before the present edifice was constructed. During the time the old chapel was in course of removal they attended service at the old place in Call-lane. He remembered as a child looking up at the trap door in the ceiling and thinking of the days when Protestant dissenters in that city had to ascend into an upper chamber to worship, drawing the ladder by which they had ascended up after them. They were thankful now that owing to the determination, bravery, and independence of their ancestors they were able to be brought up in other and better days. To-day they enjoyed freedom of worship, which perhaps they did not sufficiently prize and esteem until they recalled the sacrifices that had been made for them. He remembered the old days of the Mill-hill Chapel School; it was a tumble-down sort of building approached by a wooden stairway, but they did a good work there. Continuing, his Lordship said that he for

one was proud of being a member of a Unitarian congregation, and he was proud that he was bound by no creed. The sympathy of Unitarians was expressed in their work, and by their desire to give to others the freedom which they possessed themselves. When he used the word "work," he thought of what Unitarianism had done for Leeds people. He turned back to the days of Sir Edwin Gaunt—there was a man who raised himself by self-education and devoted his whole life and sympathy to the social improvement of the working people. Sir John Ward was another whose name he might mention. Unitarian guidance and Unitarian teaching had been the joy and sustenance of his life. He wished all prosperity to the Yorkshire Unitarian Club. Alderman F. M. Lupton proposed "The Visitors." The Lord Mayor of Leeds (Alderman F. J. Kitson), in responding, said he did not feel very much like a visitor at a Unitarian gathering, for he had been a worshipper at Mill-hill Chapel for forty years. Their little realised in Leeds to-day the sacrifices their forefathers had to make and the difficulties they had to face for their religion. And even at the present day some of them were not aware how much it cost to own oneself a Unitarian in some of the far-away country villages. Mr. Andrew Thomson (Rotherham) proposed "The Yorkshire Unitarian Union." "The Chairman" was given by Mr. F. G. Jackson (hon. treasurer of the club), and Mr. Wadsworth responded.

Liverpool: Rathbone Literary Club.—The opening meeting was held in the Ullet-road Church Hall on Friday, October 15. The president, Col. Goffey, occupied the chair. A large audience of ladies and gentlemen assembled to hear a lecture, illustrated by lantern views, by Dr. C. Thurston Holland, upon the "Snow and Ice Scenery of Switzerland." The lecturer dealt in some detail with the Matterhorn, the Aletsch glacier, and the district of Zermatt. He explained the formation of glaciers and moraines, and the excellent views, taken by himself, added very much to the interest of the lecture. At the close a vote of thanks to the lecturer was proposed by Rev. J. C. Odgers and seconded by the Chairman, and carried with applause.

London: Newington Green Church.—At a special meeting of the congregation of this church held on the 19th inst. the following resolution was passed unanimously: "That this meeting of the congregation at Newington Green Church has learned with deepest regret that Dr. F. W. G. Foat, M.A., is resigning his office of minister, having accepted a call to the ministry of another church. The members take this opportunity of placing on record their high appreciation of Dr. Foat's three years' ministry and of his great abilities both as thinker and preacher, of acknowledging their indebtedness to him for the religious stimulus which he has inspired; of expressing the hope that in his new sphere of usefulness his efforts in the service of God and man may be abundantly blessed, and of assuring him that he will carry with him the continued esteem and friendship of the congregation."

Portsmouth: High-street.—Last Sunday evening there was a congregation of (at least) 140. After the service about fifty friends, old and new, remained behind for a conference. Mr. Cooper presided. A resolution was unanimously passed thanking the preacher, the Rev. Delta Evans, and asking him to undertake the pulpit work for twelve months, with a view to permanency. Promises of support, financial and otherwise, were made. Mr. Evans, having returned thanks, regretted that, so far as he could see at present, the proposition was impossible. He agreed, however, to continue his pulpit work there until the end of November.

Rivington Chapel (Resignation).—The trustees met in the chapel on Saturday afternoon, October 9, to consider, amongst other business, the resignation of the pulpit by Rev. Samuel Thompson, after 28½ years' ministry in the chapel. It was resolved that the resignation be accepted, with regret, and with heartfelt thanks to Mr. Thompson for his long services to the chapel. It was also stated that arrangements had been made for conducting the services by supplies for the ensuing six months.

Stratford and Forest Gate: Welcome to Rev. John and Mrs. Ellis.—The school-room of the Stratford Church, West Ham, presented an animated appearance last Saturday evening, the occasion being one of welcome to the Rev. John and Mrs. Ellis. The London District Unitarian Society has brought about a kind of amalgamation of the two churches of Stratford and Forest Gate and Mr. Ellis has accepted the call to the joint ministry of those churches. The school-room was crowded, and after tea a meeting of welcome was held under the chairmanship of Mr. Percy Preston, president of the London District Unitarian Society. Friends were present from Walthamstow, Ilford, Mansford-street and other neighbouring churches, and the following gentlemen supported the chairman: Messrs. B. V. Storr (chairman, Forest Gate), W. J. Noel (secretary, Stratford), Ion Pritchard (B. and F.U.A.), T. Manning, F. G. Allen (Mansford-street), Fyson (Ilford), Morris (Walthamstow), Judge (Forest Gate), G. Woollard (Stratford), and Revs. T. E. M. Edwards, W. H. Rose, J. Arthur Pearson, W. Copeland Bowie, and Charles Roper. Several letters of regret at non-attendance were read to the gathering. The Chairman stated that the London District Unitarian Society was looking forward with a great amount of pleasure and hope to this first trial of amalgamation, and hoped the venture would prove a success. He heartily welcomed Mr. and Mrs. Ellis on behalf of the Society, stating that he had every confidence in them, and assured them of the whole-hearted support of the Stratford and Forest Gate churches. Mr. B. V. Storr, Mr. W. J. Noel, Revs. W. C. Bowie, J. A. Pearson, T. E. M. Edwards, C. Roper, and several others joined in speaking cordial words of welcome. Rev. John Ellis, on rising to reply, was received with loud applause. He said he had almost a superhuman task to perform to reply to all the kind things that had been said about him and Mrs. Ellis, and he was touched, yet gratified, by the spontaneous expression of welcome and goodwill. He intended to minister to the spiritual needs of the people with whom he had been called to work as well as lay in his power, and to make the church a centre for the help and service of those who resided in the surrounding districts.

We have received accounts of Harvest Thanksgiving Services from Aberdare, Portsmouth (St. Thomas's-street), Halstead, Ipswich, Staleybridge, and Taunton.

NOTES AND JOTTINGS.

A REMARKABLE achievement in literary research has just been completed by the Rev. N. Curnock, the editor of the new standard edition of "Wesley's Journal," to be published shortly. He has not only discovered a large number of the great preacher's diaries and manuscripts in England and America, which will throw fresh life on the character, early life, and activities—literary, political, and social—of Wesley, but he has found the key to the curious, obsolete shorthand, and highly complex cipher, in which many of the journals were written.

WRITING in the *Saturday Review* on the Exhibition of Old Masters at the Grafton Gallery, and the capture of certain pictures of the highest order by foreign buyers, Mr. Laurence Binyon says:—"The exhibition of these treasures from private collections will, no doubt, stimulate yet further prodigious offers from millionaires in America and elsewhere . . . but, after all, we cannot rouse the public to the danger of the situation by a policy of silence and suppression; owners cannot be compelled to hide their treasures away . . . All London is flocking to the Grafton Galleries, and as the pictures will be there till the end of the year, let us hope that not only will the National Gallery profit handsomely by the receipts, which will go to it, but what is more important—that the nation will be stimulated to a frame of mind which will make effective action possible. . . ."

"Though it is not very large, the choiceness and splendour of the show tell all the more.

Indeed, it is so choice that one can hardly understand the admission of the few inferior paintings included. Masters like Raphael, Correggio, Titian, Tintoret, Van Eyck, Rubens, Velasquez, Rembrandt, Hals, Van Dyck, Reynolds, Gainsborough and Watteau are represented, and most of them nobly represented. . . . And the roomful of drawings, chiefly from Mr. Heseltine's magnificent collection, is a feast in itself. . . . Florentine art is meagrely represented in comparison with that of Venice, but Filippo Lippi's tondo, delicate, luminous, and lively in colour, is an admirable masterpiece of its time; and in the portrait of Sassetti and a Boy, damaged though it is, Ghirlandaio, shows the fine humanity that was in him, which broke at times through the professional stateliness of an art unperturbed by gusts of inspiration."

M. BRIEUX, the author of "False Gods," was (we learn from *M.A.P.*) born at Metz, but spent his childhood in Paris. "His father was a cabinet-maker, and it was intended that young Brieux should follow in his footsteps; but, instead, he became first a journalist, and then a successful dramatist. His first play was a one-act piece in verse, 'Benvenuto Cellini.' The idea of 'False Gods' came to M. Brieux some twenty-five years ago. 'I had lost faith,' he says, 'and found myself a sceptical onlooker at a famous sanctuary where a crowd of sick persons of all sorts came to beg for recovery. Near the miraculous statue I saw this crowd of maimed and incurables, all these hopeless sufferers with eyes burning with hope, crying out for the miracle which should save them. All this pain, these tears, these cries, these clamourings demanding a prodigy, moved me deeply, and had it been in my power to take from this crowd the faith I myself no longer had—well, I would not have done it, for I was a witness of too great a suffering seeking consolation in an ideal. It was in this vision that I acquired the idea of a play dealing with this grave subject.'"

THE *Daily News* announces that a conference of local authorities has been convened by the Lord Mayor (as chairman) and the Executive Committee of the Shakespeare Memorial National Theatre, at the Mansion House, on the 23rd inst., at 3 p.m., for the discussion of the Shakespeare Memorial scheme. Among the speakers will be Mr. Birrell, Lord Lytton, Miss Ellen Terry, Sir John Hare, and Mr. G. Bernard-Shaw.

The *Anglo-Russian* a monthly journal edited by Mr. Jaakoff Prelooker, which "seeks to spread an accurate knowledge of internal affairs and events in Russia and their bearing upon international policy," quotes from a report on "Education in Russia" by the late Mr. Darlington, published officially by the Board of Education. This report throws much light on the methods by which the Russian Government seeks to inculcate its own social and political views, the Minister of Education even going to the extent of enormously increasing the programme and scope of subjects taught in the schools in order that the pupils shall have less leisure time in which to read "revolutionary literature"! Incidentally it is mentioned that "the expenditure of the Ministry of Education for the present year is calculated at a total of £6,393,690. This sum is in itself utterly inadequate for an Empire of some 150 million inhabitants where practically all educational establishments are carried on by the Government, and compares miserably with the expenditure on the army and navy which amounts to £64,562,558."

An interesting article appeared recently in the *Nation* dealing with "the sport value of the hunting camera," and comparing the men who prefer to photograph rather than shoot birds and animals with those Nimrods who are never happy unless they are destroying something with a rifle. The writer of the article thinks that the photographers are probably made "of sterner stuff than the average hunter. Who would wait hour after hour, as the Keartons have done, crouching, cramp-racked, in the skin of a sheep or tormented by mosquitos that they dare not brush away, for the sake of shooting even a raven or an eagle? There are, perhaps, men in the

gun-room who would take a camera and face the lion in his native desert, but none who can see the fun of staying up all night in order to photograph even the last British phalarope or bearded tit. Yet our books abound with photographs of the intimate domestic life of common, but timid birds, every one of which must have cost hours of patience and resource to obtain. The new sport is undoubtedly one that calls for, and obtains, many virtues of a high order."

THE autumn number of *Bird Notes and Reviews* includes a special supplement, consisting of seven very beautiful photographs relating "The Story of the Egret," finely reproduced on art paper from the originals taken by Mr. Mattingley, the well-known Australian ornithologist. They tell the history of the "osprey" feather, from the first scene which shows the brooding parent-bird, with the coveted nuptial plumes flowing over the nest, to the death by starvation of nestlings orphaned by the plume-hunter. "These scenes," it is added, "are repeated wherever the egret or 'osprey' plume is being obtained for women's headgear." It is proposed to exhibit enlargements of the photographs in various towns, as has been done in Australia. The magazine also has an article on the Pole Trap, with reference to recent convictions in Wales and Scotland.

SOME remarkable evidence, testifying to the urgent need for increased attention to the diet of the people of Great Britain, will be found in the First Annual Report of the National Food Reform Association of 178, St. Stephen's House, Victoria Embankment, Westminster, S.W. (Price 3d.) Mr. Seeborn Rowntree, the author of "Poverty, a Study of Town Life," in a recent investigation, found that unskilled labourers were receiving on an average 25 per cent. less food than was necessary for the maintenance of merely physical efficiency. Trained artisans were receiving just about enough, and the families of the middle classes were receiving something like 15 per cent. more than enough. Writing to the secretary, Mr. Rowntree gives the following important additional details:—"In the case of the poorest families, whose budgets I examined, I found that while 58.45 per cent. of the total food expenditure was for animal food, this only provided 39.3 per cent. of the protein of the dietary, and 33.36 per cent. of the total energy value. On the other hand, the 35 per cent. of total food expenditure devoted to vegetable foods yielded 60.45 per cent. of the total protein, and 66.48 per cent. of the total energy value represented by the diet." The report which contains some account of the educational propaganda undertaken by the Association since its formation, and an allusion to the rapid growth of public interest in the subject of diet reform, records with satisfaction the recent foundation of the Food Reform League of Australia, with a programme modelled upon that of the Association, and concludes with an appeal for increased membership and financial support.

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, October 23, 1909.